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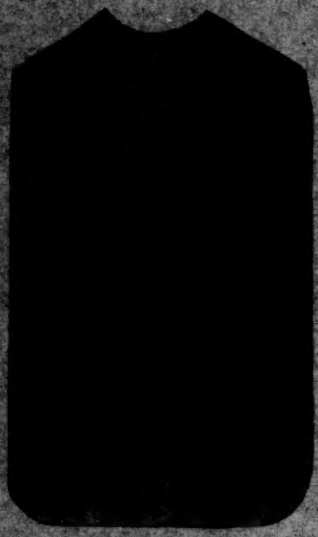

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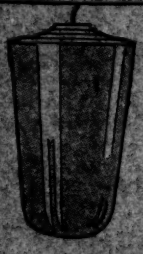

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THE
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THE PEACE MISSION OF THE KINGDOM OF CHRIST.*

IN A CONSIDERATION of the peace mission of the Kingdom of Christ what could be more natural than to begin with a brief historical retrospect, in order to understand thereby how the Kingdom of Christ has exercised its mission of peace in earlier days. Although many external features of the Kingdom of Christ in the Middle Ages may have been conditioned by the times, the substance of the matter is supertemporal and hence of perennial value.

After we have tarried a moment with the past, we shall briefly consider the multiform discord of the present time, together with some of its chief causes. These latter may be reduced to two. The first is the neglect of the theories and demands of the Christian philosophy of the organic. The second, which is the result of the first, is the unresponsiveness of the spirit and the heart to the life and to the demands of that mystical organism, the Catholic Church.

The nature of the peace mission of the Kingdom of Christ in our days, in which we must all coöperate, is learned from an intensive study of the philosophico-theological concept of peace.

I.

When Charles the Great, even as King of the Franks, was greeted with the words: "Life and victory to Charles, exalted and crowned of God, the great and peace-loving King of the Franks"; when at his imperial coronation by Leo III at Rome

* A translation of "Die Friedensmission des Konigtums Christi" published in 1927 by the Aschendorffsche Verlagsbuchhandlung, Münster in Weatfalen.

on the Feast of Christmas, 800 A. D., the roof resounded with the cry: " Life and victory to the Emperor Charles, the peace-making Emperor of the Romans "; and when, even on Christmas, 800, in the choir of St. Peter's at Rome the Antiphons for Vespers, " Rex pacificus magnificatus est, cujus vultum desiderat universa terra—The King of Peace is magnified, whose face the whole earth desireth ", and " Magnificatus est Rex pacificus super omnes reges universae terrae—The King of Peace is magnified above all the kings of the whole earth," were sung in a twofold significance, i. e. with an allusion to the new-born King of Heaven and to the newly crowned Emperor, what could all this mean but that the *Compater Ecclesiae,* i. e. the one standing beside the Pope, " the other Father " of the Church, as Hadrian I called the king of the Franks, had the task, after the pattern of Caesar Augustus, of showing himself to be the *princeps pacis*, the Prince of Peace?

Hence for the most part the execution of the peace mission of the Church devolved upon him. The Kingdom of Christ which according to its purely spiritual position is represented by the Papacy, and, as we say to-day, the teaching Church, should, according to its spiritual-temporal position, advance externally through the emperor and through his activities on behalf of the peace of the Christian peoples. Through the creation of the Roman Empire the Church wished to give to the Occident that peace which St. Augustine in his book, *The City of God,* had promised from a future " just king, true king, propitious king," who would conquer the wicked king. This idea was also connoted by the title of the Western emperors, " Imperii Romani semper Augustus," which the Middle Ages, deriving " Augustus " from " augere," translated as " Perpetual Enlarger of the Roman Empire ". This could only mean that the emperor had the duty of perpetually enlarging Christ's Kingdom of Peace over which he was placed. Not through the untamed lust of conquest, but through the holy claim of bringing the *Pax Christi,* the Peace of Christ, to the whole world, should he bear his banners to the frontiers of the West, just as in former times the Roman war-eagle had flown to the boundaries of the earth in order to prepare the way for the *Pax Romana,* i. e. the blessings of Roman culture in its highest forms, for all the inhabitants of the earth.

The Church also is convinced that she has the task of bringing the peace of Christ to the world through using the means actually at her disposal. For the Lord Himself placed this obligation upon her when He said to her: " When you come into the house salute it, saying ' Peace be to this house '. And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you." Christ could lay this duty upon her, for He is a King and the Church represents His Kingdom. Indeed He once said to Pilate: " I am a King ", and this same Pilate allowed the title " Jesus of Nazareth, King of the Jews," to be set up on the Cross of Calvary.

Nowadays we decorate our churches largely for our own delectation. This was not the case among our ancestors who lived with the liturgy of the Church. They adorned their churches in order to express their faith that the King abode therein. For these ancient Christians the ecclesiastical building is the *Basilica,* the House of the King, and it is adorned with all the costly ornamentation that befits a king. In the apse of the basilica, on the golden background of the mosaics, is enthroned the *Majestas Domini,* the Majesty of the Lord. Again, on the altar Christ the King, wearing the mural crown like a victorious commander-in-chief, stands before the *Tropaion* of the Cross. The clergy is vested in the apparel of the imperial court and calls itself the *ministerium*—the cabinet—of the heavenly King, " Nos servi tui—we Thy ministers ". The Christian people is accosted as " regale sacerdotium—kingly priesthood ". The very service of God as a celebration of Mysteries is the " *transitus Domini,* the passing of the Lord ". But *Dominus* is the designation of the emperor. And so Christ, like the emperor, is called *Kyrios*—Lord. Furthermore, in the *Gloria* of the Mass we hear the acclamations of the Roman senate to the emperor—" Laudamus te, benedicimus te, adoramus te, glorificamus te—We praise Thee, we bless Thee, we adore Thee, we glorify Thee! " And the church year is nothing else than a most dramatic revelation of the Kingdom of Christ, beginning with the Nativity, the Advent and the Epiphany of the " Dominator Dominus in cujus manu regnum et potestas et imperium—The Lord, the Ruler in whose hand is the kingdom and power and dominion ", and moving onward through the triumphal day of the risen *Rex Victor,* King and Conqueror, on Easter, even up

to His awaited second coming in pomp and majesty at the close of the year.

Because in our days the Kingdom of Christ was, so to say, in danger of becoming forgotten, or even ignored and denied, Pius XI introduced the feast of the Kingship of Christ (Regnum Christi). For this reason, too, the motto of the Holy Father is "Pax Christi in regno Christi—the Peace of Christ in the Kingdom of Christ". This can mean an assertion that where the Kingdom of Christ is erected, Christ will lay the foundations of a true peace among its citizens. Or it can denote a challenge: he who is a member of the Kingdom of Christ must strive for the maintenance and solidification of the peace of Christ. Or finally it can signify a consoling promise: happy the member of the Kingdom of Christ, he is privileged to sample the many gifts of the Peace of Christ.

We of to-day, like our forefathers of the Catholic Middle Ages, still designate the principality of Christ as a *Kingdom*, since the earthly *monarchy* is the form of government that affords the most intelligible analogy of the nature of that realm of God established on earth by our Saviour. However, the Kingdom of Christ is not on the same plane with the various earthly kingdoms. No, for in its own way it embraces much more than they. In common with other earthly monarchies it has a sole ruler in it. In this realm of God, Jesus Christ alone, by exclusive divine right, wields the scepter of the royal power, for life, and even for all eternity. This Kingdom of God differs from all earthly kingdoms in this; whereas the latter represent the political inclusions of individual races or geographically homogeneous districts, the former is destined to extend its domains to the uttermost bounds of the earth. For Christ said of Himself and of His spiritual officials whom He delegated to represent Him on earth after His ascension into Heaven: "All power is given to Me in heaven and on earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world" (Matt. 28:18-20).

Besides His spiritual officials, Christ also had, according to the medieval mind, worldly representatives belonging to His

Kingdom, for the lordship over all created things belonged to Him as God-Man and as Head of creation. And in order to exercise this dominion He availed Himself of the efforts of worldly potentates. Earthly kings and presidents of republics, or whatever the chief executive of the state may be called, derive their power directly from Christ, who as God-Man is the King "to whom all live" (Invitatorium, Office of the Departed). Therefore, as Pius XI has declared, any unwarranted interference by the Church in purely political affairs would be an offence against justice. However, it must not be forgotten that the laws of the spiritual order of life, in which as a matter of fact the natural law is included, possess such sublimity that the manner in which any state exercises its functions must be in positive conformity with them. Though it is not the function of the spiritual authority to legislate in all details concerning secular affairs, the general principles proclaimed by the spiritual power must always be observed by the state in its own legislative activity. For indeed, from the beginning of the world, the purely human has been viewed and established by the Creator, and afterward by the Saviour, in so intimate a connexion with the supernatural order of grace, that, as the Scholastics expressed it, in the purely human there exists a *desiderium naturale*, i. e. a longing (not, of course, in the psychological, but in the ontological sense) for transfiguration and completion through the divine; and hence whatever is human cannot *completely* exist unless it lies under the influence of the divinely spiritual. And so wherever there are men upon the earth, who as men of the earth are citizens subject to some civil power or other, these men belong at the same time, if not actually then at least legally, to the spiritual Kingdom of Christ.

This was the lofty concept that inspired the Christian peoples at the beginning of the Middle Ages. Since the emperor was *magnificatus super omnes reges terrae*, i. e. since he was the supreme temporal sovereign of the West, he was obliged to satisfy the desires of the peoples for peace. He had to direct the blessings proceeding from the purely spiritual sovereignty of Christ, as well as the riches of the peace of Christ into the spheres of profane cultural pursuits. He stood beside the Pope as the *rex pacificus cujus vultum desiderat universa terra*—the King of peace whose face the whole earth desireth. It is immaterial

whether or not this nobly conceived program was too idealistic for this earth. The history of a great and true idea retains its value, even though the idea itself could never be thoroughly realized. Were a modern league of nations all that it should be according to the theory of state and the counsels of Leo XIII, namely, the actual successor of the Western Empire, then it would bear the sublime mission of standing, as it were, at the side of the Church, as the *Conmater,* to establish the *Pax Christi in Regno Christi.* A holy rivalry would spring up between it and the Church, a contest to determine which one could outstrip the other in the blessed work of establishing and preserving the peace of the world. One might even disdain to prescribe separate limits of competition for the two messengers of peace, especially since it is very difficult to determine exactly where, in that divinely willed penetration of the profane by the supernatural, the purely spiritual leaves off and the spiritualized temporal begins. Hence in the Middle Ages the Pope placed the worldly crown upon his own tiara as the symbolical expression of the *special* united existence of the twofold power, while the emperor wore the mantle of the bishop, or clad as a deacon, at St. Peter's in Rome, or at Cologne, sang the Gospel at the Mass on Christmas. In the duty of providing for the "Peace of Christ in the Reign of Christ" not only the emperor or league of nations would be engaged, but also the supreme rulers of the individual states, all coöperating harmoniously with the Apostolic See and the Catholic episcopate.—And so we conclude our proposed consideration of the idea of the Kingdom of Christ and its mission of peace in the past.

II.

We now direct our attention to the present. Is not the problem of the peace mission of the Church an imperative question in our day, inasmuch as the world can hardly become more heedless of peace than it is at the present time? And the states of the world are standing, if not always openly, yet secretly in hostility to the Church.

Let us not deceive ourselves. That sonorous formula, "A free Church in a free State," has more and more come to mean the banishment of the Church from public life. By it the separation of legislation and religion is intended, the detachment

of political service from moral honor, the violation of the Christian commandments for the sake of national aggrandizement, the separation of wedlock from the sacrament of Matrimony, and the elimination of religious training in the education of the young.

Armed to the teeth the various individual nations confront one another. Powerful standing armies, with their equipment for scientific slaughter, are scarcely instruments designed to promote the peace of the world.

Like the groups of men, the individuals themselves do not live in peaceful harmony with one another, or with the Church, or with the State. Many see in their fellow creatures only their troublesome competitors, their inferiors in race and accomplishment, slave-owners or miserable weaklings, greedy capitalists or workers of revolution. Aversion, envy, malignant joy, tyranny and class war—these march step for step with us.

In addition to all this, many men live in discord with their Church. They accuse her of helplessness in the face of the social, economic and ethical problems of modern life. And where there is not open discord there is frequently found a deeply entrenched discontent with the Church and with her representatives.

Furthermore, what is the attitude of the individuals toward the State? In so far as it still exhibits the remnants of a Christian and organic form of state, it is attacked by hundreds of thousands as the organized oppressor of the proletariate or as an instrument in the hand of a brutal will to power. On the other hand, many men of our day, disgusted with the socialistic and communistic de-Christianization that has in great measure befallen the State, turn away from it.

Finally, if people could only live in harmony with their own inner ego! But what is the actual situation? Vast numbers of men have lost their interior peace by abandoning the holy Faith, or at least the primitive vigor of their life of faith. Since they can no longer find God at the base of their soul, their inward being disintegrates. They lack a center to which they can refer the proceedings of their inner life. In consequence of their surrender to innumerable and mutually antagonistic inclinations and allurements they feel themselves broken to bits. The organic rhythm of their life has been disturbed and they

have degenerated into mere mechanisms. They have allowed Jerusalem, the City of Peace, to go down in captivity to bourgeois Babylon. And so their internal lack of peace manifests itself externally in their nervous tension. But of that dismal ocean of bleak despair in which millions, through the immorality of their lives, have been immersed, let us not speak.

Let us not accuse them forthwith of evil wills. Let us avoid the overhasty assertion that every crisis in the life of faith can be accounted for by placing as its principal cause the transgression of moral commandments.

No, in the first place the cause of this unhappiness must be sought in the fact that our academically trained youth, during the years of their cultural formation, have received no introduction into the sound Christian philosophy, the *philosophia perennis.* Consequently, youth's vision of the highest values of the spiritual life is obscured, his eye for the *metaphysical* is allowed to atrophy. Metaphysics is absolutely indispensable for the proper training to practical life, and one of the most important metaphysical concepts is that of peace.

What is the philosophical signification of peace? *Tranquillitas ordinis*—the tranquillity of order. This means the quietude resultant from the fact that all the parts of the whole are living in an harmonious arrangement which proceeds from that whole.

In the case of an *organic* whole, i. e. a living thing that possesses the qualities of growth and self-development, and is not therefore a mere mechanical construction—and here it may be said that God regards *mankind* as an organism (a *genus humanum,* a race, a family)—then this organic whole exists *first* as an idea in the principle of all unity, i. e. in the mind of God, by whom it is called to life. This divine principle originally united the parts to the unity of the whole. As created, really existent things, the parts of the organic whole are, like their Creator, good, i. e. they have an inclination to share their goodness. But while these parts, as has been said, have been ideally arranged by the Creator, who planned them to be in relationship with one another in order that the *whole* might thereby spring into being, so now in their concrete existence they bear a tendency to incline toward one another in order to share mutually their goodness, i. e. their excellence of being. This inclination is *peace.* The tendency under consideration is

not primarily psychological, but ontological. It pertains to the essence of the organic, and of the order realized through it, namely, the disposition of the parts of the whole according to superior and inferior rank. Inasmuch as the parts of the organism of the human race are rational beings capable of knowing that tendency which God has placed in them and which has as its purpose the communication of their goodness to one another, this purely ontological tendency should be completed by a psychological inclination toward one another; in other words, the individual members of the organism should possess peace as an *ethical* tendency. And this latter tendency ought to be the will of men to coöperate in the maintenance of the human family. In this family the separate members are directly connected with the welfare of one another, and indirectly with the welfare of the entire race, for the welfare of the whole, the community, is the final end to which all individual ends are subordinate. The welfare of the community is indeed of a higher order than the welfare of the individuals, for only the welfare of the community can guarantee the happy existence of the individual members.

The theory of order of the Christian, and especially of the Thomistic philosophy, acquaints us, therefore, with the value of the community for the development of individual personality. The disciples of this philosophy do not regard the development of their subjective individuality as a final goal. They do not consider the isolated existence, the freedom of personal life as the sole value. On the contrary they view themselves only as spatial and temporal links in the chain of community. They do not divest what is great in community life of its obligatory character by subordinating it to private values. They demand equality in the eyes of the law for the designated functions in the whole, but not the naturalistic equality of the individuals. They do not clamor for freedom, but desire rather authority, for an authority endowed with the proper understanding of the whole and of what is necessary for its prosperity, is the guardian of order within the community. It is because this true philosophy of life is withheld from us, or at any rate vaguely presented, that so many men, under the sway of erroneous philosophical doctrines, have become self-centered and egotistic. And thus could national egoism, the popular chauvinism, gain a footing

in the world. And hence men have also experienced great lack of order in their own inner life.

The primary source of our modern lack of peace, therefore, must be sought in the widely prevalent ignorance of the metaphysical concept of the organic. After this must be considered the fact that among the ordinary uneducated faithful there is a sad lack of understanding of matters dogmatical, and consequently an inability to face the problems of modern life from the absolute point of view of a secure philosophy. "Gratia autem supponit naturam," is a very old theological axiom. We have already considered the *desiderium naturale*, the appetite of human nature for the divine transfiguration and elevation above its own self. We have also treated of the philosophical concept of order and its aim to bring quiet and peace into the natural organism of the human race. We said that this natural order craves for adoption into the supernatural order, as in fact actually was the case before original sin. In truth, from the very beginning has the human family been known as the *Family of God*. Even while sojourning here on earth we should be at the same time *cives sanctorum et domestici Dei*—fellow citizens of the saints and dwellers in the house of God.

In very remote antiquity our Indo-Germanic ancestors, as they wrote about the meaning of that peace which would correspond to the purely natural arrangement of the human race, created expressions for the idea which is contained in our word "peace". The Slavs and Celts proceeded from the basic idea of rest — rest from feud and armed strife. The Germans thought of affection and friendship; the Latins and Greeks spoke of the "*Pax*," a word that along with "pango," "pagus," is connected with the late High German "Fuge," "sich fügen," and here signifies "to act together with one," "to join oneself to one". And thus it is. Cessation of armed strife, personal affection, mutual fraternization—even to-day we should welcome them. But they are not yet the *Pax Christi*. They can all be theoretically attained (in the case of the purely natural man free from sin, without any reference to his godlike nature) in the manner of observance of the natural *ordo*. But in relation to the Peace of Christ even the *natural organism of the human race* (and indeed according to the precedence of the whole before the parts) *becomes elevated into the sphere of the super-*

natural. In other words, the *organism, while retaining its position and function in the natural order, now becomes at the same time the organism of the Mystical Body of Christ, i. e. the Church.* It is now the actual realization of the idea existing from all eternity in the First Principle, i. e. in the Spirit of God. Therefore there is now in the parts of the organism, or in the individual members of the Church, a supernatural inclination toward one another, namely, the desire of working together in harmony for the promotion of their supernatural welfare. And, indeed, this supernatural tendency is now present not only in the supernatural, but even in the natural being, since the latter now has its existence in the supernatural, just as when a rod of iron becomes red hot in the flame, the iron, so to say, exists in the fire.

Philosophy has told us the facts of the structure of the natural organism and its laws of life, and Catholic theology, aided by the supernatural illumination of Faith, has taught us about the organism of the Mystical Body of Christ and of the order and peace that should prevail in it. But since all these things are no longer found in the forefront of the religious consciousness of so many modern Catholics, very few of them are able to form a proper concept of the peace mission of the Church or of the ways and means whereby they should assist the Church in exercising this mission.

For their benefit let us briefly repeat wherein the Peace of Christ consists.

1. It is an ontological reality bestowed from above, which we here obtain and bear within us, and of which we can become conscious. Through it a definite peaceful harmony is called into being.

2. It is an ethical tendency. Better still, it may be termed a supernatural virtue—the habitual inclination of the one who possesses peace, to preserve it, together with all its concomitant benefits, through personal activity, and this for his own sake as well as for the welfare of others.

In the supernatural being of the baptized Christians peace is first and foremost a capability given to them whereby they are enabled to fulfil a twofold vocation: first, an immediate vocation—to be *in individuo* another Christ; and second, a mediate

vocation—to realize, all in one, the great Mystical Body of Christ, the Catholic Church.

In this way is practically accomplished the purpose of Christ in His Incarnation, namely, to save men through its instrumentality, in order that He who united them into a world-encircling family might be their principle of unity. And this unity was not to be merely a moral one, i. e. a unity of all in thought and will, but a physical unity effected by a sublime infused participation in the divine nature of the Incarnate Son of God in which all baptized Christians were to share. We need not at present concern ourselves with the fact that even at the last day the full realization of this ideal will never occur, owing to the sanctified man's freedom of will by which he can offer resistance to the divine plan. No, for this is intrinsically connected, not with the peace of Christ, but with the *Mysterium iniquitatis*—the Mystery of iniquity. But were all the children of the Church in possession of the divine nature, and were this nature allowed to penetrate unhindered to the innermost fibers of their entire being, then would absolute peace, the *tranquillitas perfectissimi ordinis*, prevail on earth. All would be related to one another, just as in the sound and healthy human body all the members are ordered toward one another and thus each member thrives.

There is only one way for mankind to attain to this peace of Christ—it must allow itself to receive it from Him. It is useless to talk of procuring it merely by work or struggle or defiance. People can and must pray for it. And if God wills to grant it, He does not do so immediately, but only through the mediatorship of His chosen representative on earth, the Church. And so the ecclesiastical authority must not be ignored. Holy Church, our Priestess, Preceptress and Shepherdess, must, through her preaching, and through the celebration of her holy Mysteries, above all through the administration of Baptism and the Eucharist, endeavor to admit into the supernatural economy of grace every man born into the world. She must go forth in the conquering march of her missionaries, even to the limits of the earth, in order to bring the *Pax Christi* and its blessings to all peoples. All this is what is meant by peace from the philosophical and theological point of view.

Now we are prepared to deduce the qualities of soul which the knowledge of our vocation to the peace of Christ as well as our sense of possessing it, must evoke not only in the ecclesiastical community but also in its individual members. In the first place must be mentioned the idea of the family and the family joy of the children of the Church. This involves their tender mutual love, since they are all brothers in Christ, their willingness to help one another, their sense of social justice, their heartfelt prayer and sacrifice for one another, their reverent respect for each one's individual rights. After this there comes the respect for all the traditions they are privileged to inherit from their fathers who dwelt on earth before them and who also belonged to the wonderful Mystical Body of Christ. Next is the magnanimity which in the peace kingdom of Christ extends itself to all things. Whatever earth possesses of positive value, from the humblest to the grandest, can here reckon on shelter and encouragement. In the peace kingdom of Christ all is transfigured, from lowly agriculture to the summits of philosophical speculation and to the cultural heights of an artistic ideal so spiritualized as to be almost independent of anything material. In the peace kingdom of Christ one is conservative, yet at the same time open-minded in the presence of anything new of real worth. And finally, the simplicity and ease with which one assumes these noble qualities of soul mark the Christian's full possession of this true peace.

III.

How is the Church to fulfil her mission of peace in our days? She will exercise it when through the propagation of her philosophy she illumines our eye for the organic in creation, and at the same time awakens and strengthens our will for the organic. After this it will be her task to give her children a solid and penetrating introduction into the essence of their liturgical worship. In this cult—and here we consider only the participation of the community in the celebration of the liturgical Sacrifice and Communion-Banquet—they will be able to comprehend the supernatural organism and also its intrinsic tendency to communicate its transfiguring light to the spheres of the *natural* life. Consequently they will feel both qualified and impelled to coöperate in realizing to the full these inherent

potentialities of the supernatural organism. Moreover, the Church, together with her children, will not rest content with the possession of a mere mood of peace, but will go further and so conduct herself as never to depart from the habitual exercise of peace; in other words, she will practise the virtue of peace. And this is certainly necessary even within the bounds of Christ's own Kingdom, for the Prince of Darkness is constantly goading his subjects to offer resistance to the peace of Christ. Until the second coming of Christ in everlasting triumph on the last day, the peace of Christ can be maintained here on earth only by pain and sacrifice. True it is that the most perfect form of the peace of Christ cannot be found in this life. But even on earth we do possess the most essential feature of Christ's peace, the participation in the divine nature. We can here and now taste many of the joys that spring from peace. But the absolute rest of complete possession awaits us only in heaven.

By the side of the Supreme Spiritual Head of the Church with his episcopal collaborators, there stands no more an *Imperator Romanorum,* who, like Charles the Great, assumes the duty of procuring the influence of the Church in that *ordo naturalis* of all peoples and tribes subject to himself and to the *Imperium Christi.* Consequently nowadays the Papacy has a difficult yet valiant task to perform through its own unaided resources. Yet it continues to practise the virtue of peace and, as Leo XIII has stressed, it strives to " be the servant and ambassador of the peace of Europe and of the whole world ". The Pope still regards himself *de jure* as the official supernational author of peace, the arbitrator whose authoritative rulings are binding in conscience. And certainly the infallible teaching authority of the Church must embrace the fundamental principles of international law. It is true that under modern conditions, when the Papacy is unfortunately so often confronted with uncompromising opposition, the Supreme Head of the Church usually refrains in concrete instances from urging his international legal competency for the direct establishment of peace. Anxiously solicitous for the welfare of souls, e. g. from fear of a possible schism, the Holy Father restricts himself to offering his disinterested services as a mediator of peace. Never to be forgotten in this regard are the arduous labors of Leo XIII in connexion with the Hague Peace Conference in May, 1899. Likewise de-

serving of grateful recollection are his fatherly encouragement of the establishment of a Permanent Court of Arbitration at the Hague Conference, his mediation in the quarrel over the Strait of the Carolines, 1885, and in the conflict between Haiti and San Domingo. The indefatigable efforts of Pope Benedict XV to procure the end of the World War are within the grateful and vivid remembrance of many of us. And has not our gloriously reigning Holy Father in his first great encyclical *Ubi Arcano,* 23 December, 1922, treated of the mediatorship of peace when he expounded the doctrine of the sovereign power of justice and love in international life as the indispensable basis and preliminary condition of international peace? Has he not condemned war's sad effects in the hearts of men, and traced them to an unbridled economic imperialism and excessive nationalism? Has he not shown the impossibility of any establishment or assurance of peace for the future without provision for the constant labors of the Church in the field of general education in morality? Has he not asserted that only the Church can defend the sanctity of international law? He has proposed the practical furtherance of a justice animated by love. He has clearly explained, with allusion to concrete affairs, that according to natural law the claims of the creditor are conditioned by the working capacity of the debtor, and that the peace of Europe takes precedence over all individual demands.

In modern times the responsibility for the propagation of the Faith lies exclusively on the shoulders of the Church. What prince or league of nations is interested in this? And yet this care pertains to their functions, at least partially. Further—and here we lay our finger on the exercises of peace which are incumbent on State as well as Church—who is it to-day that alone raises her voice in the demand that the school be filled with the spirit of Christianity; and that economic life be linked with the observance of the moral precepts of Christianity? Who will solve the problem of social justice in the light of Christian Faith? Who will champion legislation designed to protect the sanctity of wedlock? Only the Supreme Pastor and the Bishops of the Catholic Church. The ecclesiastical authority, the Pope, our episcopate and all the clergy are filled with a holy will to peace, and conscientiously strive to fulfil their duties.

But let us not forget that complete efficacy can attend their efforts only when the faithful likewise are imbued with the will to the peace of Christ, and when they translate this will into everyday action. And this will very often demand sacrifice. For just as Jesus Christ, in order to give His peace to the world, required of Himself the sacrifice of His own death, so too can His Mystical Body, and the individual members of this Body, strive for peace in no other ways than those which involve sacrifice. This is the highest and grandest form of Christian asceticism, that the individual, for the welfare either of the community as a whole or of some of its members, renounces the fulfilment of his own selfish wishes.

So many men to-day fail to find peace with God, with themselves, with their neighbors, with the Church and with the State, simply because they will not believe that he who is another Christ must accept the saying: "Pax in virtute—Peace lies in virtue". Why do we find sacrifices for our neighbor so hard? Because love for our neighbor has grown cold within us. And how could it lose its warmth? Because we have forgotten the belief that our fellow Christian, our brother, as a member of the Mystical Body of Christ is another Christ. "Vidisti fratrem tuum, vidisti Dominum!—If you have seen your brother, you have seen the Lord!"

The question of the success of the peace mission of the Church is ultimately the question as to whether the majority of Christians will succeed in acquiring supernatural faith in that sublime doctrine of membership in the Church of Christ, and consequently a sincere love of their neighbor.

IV.

This brief survey of the Catholic Middle Ages has taught us much about the Kingdom of Christ and its peace mission. Thomistic philosophy has enlarged our theoretical understanding of it. Sacred theology has shown us its innermost essence. Finally we have seen the great practical functions that must be exercised to-day by ourselves and by the Church.

Another fact has also been referred to in our considerations. The wonderful effects of the peace of Christ in the Kingdom of Christ can, in great part, be frustrated through the freedom of men who are able to resist the good, able to withstand even God.

This is a fact which we cannot alter. Why then should we allow it to discourage us unreasonably? Because we have ceased to hope for the eternal and full consummation of peace in heaven. We do not long for this heavenly peace, nor do we rejoice in it, but we desire to enjoy here and now all its benefits.

Holy Church prays, " Ut mentes nostras ad coelestia desideria erigas, te rogamus audi nos—That Thou wilt lift up our hearts to heavenly desires we beseech Thee, hear us! " And as she establishes her children in this celestial hope, she furthers at the same time the establishment of peace on earth. She knows that the Prince of Darkness can in no way disturb, much less destroy, that peace in which our souls have partaken through immersion in a life with God. True, in her efforts for the consecration of the world and in her labors to bring it into contact with the divine, she experiences the strife of conflict. But this conflict and the ensuing tension are of short duration for each of us.—*God and our life with Him will continue forever in heavenly peace.*

Dom Albert Hammenstede, O.S.B.,
Prior of Maria Laach.

MONEY AND THE CLERGY — I.

THE OLD PASTOR, some of whose conversations with his assistants were reported in this REVIEW during the past twelve years, had very definite and rather extreme views with regard to money, its power, and its uses. He gave it as his opinion that most people, and even some priests, have merely a sort of weak lip faith in the statements of the Scriptures concerning money and its effects on men; and that even moderate wealth and easy living conditions are religiously weakening for the average man. It was one of his stock assertions that, if we seriously and with open minds study the lessons of history and of our own experience, we will have to take literally and at face value the Scriptural statements with regard to the corrupting power of money, but that even with the lessons of history and the inspired statements of the Scriptures as arguments, it is not easy to make the average man admit that abundance and its full enjoyment would or could possibly have any religiously detrimental effect upon him. Success, consisting in the accumulation of money, is so generally held up before us as an ideal and as a blessing worth praying for and striving after, that the Scriptural warnings lose for us their meaning and force.

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As stated on a former occasion, after the evening meal, an hour was always devoted to discussing matters of common interest to priests. This was the rule, with but few exceptions. The old pastor saw to it that these discussions were always practical and helpful to his young assistants. I was chronically amazed at the number and variety of quotations from the Sacred Scriptures and from the old classics of Greece and Rome with which he supported and illustrated his statements. These quotations were usually given from memory and verbatim, with chapter and verse. So far as my " notes " and memory enable me I shall reproduce here, under the comprehensive title " Money and the Clergy," the pastor's comments and the assistants' reactions on this subject.

After a political election, in which money had been used notoriously and successfully for a certain end, the old pastor remarked that Ecclesiastes 10:16—" all things obey money "—had again been verified.

Assistant: This is an old, old story, though it surprises people again and again in the form of local news. I remember a Latin sentence which in meaning is identical with your Scripture text —*rex est hoc tempore summus nummus.* The Latin professor who made this quotation unforgettable for me, used to tell us boys that not only now, but always has money been the supreme lord and ruler of this world. The trouble is that we need money. Not even the Church, built by its Divine Founder on poverty, can get along and do its work without money.

Pastor: Certainly. Under present conditions we need money as a medium of exchange, but we can make use of it without loving it and sacrificing principles to it.

A. If you have no love for it, you are not likely to make any considerable efforts to get it. And if you do not have it or get it, how are you going to make things go?

P. Money is so seductive a thing that we priests need to handle it with great care. As preachers of the Gospel to the poor, and for the sake of our own safety and peace of conscience, we must keep ourselves reasonably disinterested with regard to money, and the people should feel and see that we are quite disinterested in money matters. It is so easy and so natural to be influenced by money and to measure things by their money value. Our present living standards do not make for spirituality.

A. Did living conditions ever, of themselves, make for spirituality and favor its growth?

P. Perhaps not, but never less than in this age of comforts, luxuries, and self-indulgence. Priests and money have never made good partners. Back of us there is a terrible history to warn us. Rich livings, good income, easy lives corrupted the secular and also the regular clergy and the whole governing body of the Church and prepared the ground for the religious revolution and apostasy of the sixteenth century. Nor was it something new even then. Money was always a disturbing and corrupting influence in the social and religious life of the world. Long before our Lord, in poverty, preached His Gospel to the poor and the under-privileged, Moses [1] complained: "The beloved grew fat; he grew fat and gross and thick and forsook the God Who made him and departed from God, his Saviour."

[1] Deut. 32:15.

The beloved had been living " on the fat of the land and had been drinking the purest blood of the grape " and the results were what they have always been under the same living conditions.

A. Sad and deplorable, but undeniably true. In some ways people, and also we priests, might be benefitted by the discipline of a reasonable and decent poverty, but we cannot change the world and the conditions under which we are living. We are the willing or unwilling slaves to the standards of this comfort-ridden and pleasure-seeking age which unblushingly makes a cult of self-indulgence. We belong to the crowd and have to run with it. If we are poor, we are nobodies and cannot even take care of the pressing interests of religion. Still, I must admit that money is sometimes over-emphasized as a means for furthering the interests of religion. I have known priests to be commended for being good money-gatherers and builders, whilst the people committed to their spiritual care were being woefully neglected and starved religiously.

Now, though I cannot deny that your views in this matter are theoretically correct and that money has a tendency to corrupt the judgment and the practice of otherwise good people, yet I believe that your views are too idealistic and do not take sufficient account of the realism of common and lawful practice. We simply cannot help feeling, more or less, the baneful and religiously weakening effects of the social and commercial atmosphere in which we live and work. Yet there is also much charity being done among us. On the whole our people are generous and they patiently, if not always cheerfully, carry the heavy financial burdens of the religious activities of the Church.

P. This is one of our glories. By much talking and urging our people, many but not all of them, have been dragooned into supporting our religious fabric, not always with the purest religious motives. Will this supporting of good causes neutralize the spiritually depressing effect of prosperity and of extravagant and self-indulgent living? There are people today who, from merely humanitarian motives, give generously to institutions and agencies which aim at social welfare. In fact, I have heard and read of men who were or are tithers, conscientiously giving the tenth part of their income to some good cause in which they are interested and which they believe to be pleasing

to God. I shall presently have occasion to tell you more about these men who believe in the practice and duty of tithing. With a religious motive tithing is a most commendable thing and, as we shall see, some of those who have adopted the practice, are loud in declaring and advertising it to be more than a self-liquidating thing. Religiously considered, however, the best looking and the seemingly most unselfish and generous act of charitable giving depends for its value and spiritualizing effects on the motive that inspires and sustains the giving.

A. Truth is truth and facts are facts. It is true that our people in some respect are much like the gentiles around them. They are being moved by considerations and desires and hopes into which their faith does not always enter as the primary and inspiring motive. Though my experience is still limited, I have found that, in the matter of education for instance, some of our people are quite worldly-minded. They send their children to the parish school of their district because they were dragooned into conforming to the laws and demands of their Church, but one must not put their religious spirit and convictions to too severe a test. There are parents who send their children to the public school despite all pastoral pleading and urging. They sacrifice the religious interests of their children to temporal considerations and advantages, real or imaginary. Appeals to their faith and religious feelings prove mostly ineffective. Yet they want to keep up the religious appearances and the routine of going to church and receiving the Sacraments. I feel strongly on this point because as you know, I got considerable and painful experience in this business when my former pastor gave me the commission to canvass his large parish for educational purposes. I sometimes wondered what experience inspired Sallust to say: "*Paucis carior est fides quam pecunia*"—few people hold their faith dearer than their money. One should like to believe this inapplicable to our people, but experience has disillusioned me. Make allowance for ignorance and plain dumbness or for anything else that you can think of in the line of excuse or of justification, yet it cannot be denied that those who sacrifice religion so lightly to temporal considerations, think more of money than of their religion with its claims and duties and privileges.

P. Quite true. " *Et commixti sunt inter gentes et didicerunt opera eorum et servierunt sculptilibus eorum et factum est illis in scandalum. Et immolaverunt filios suos et filias suas daemoniis.*" [2] It was ever so. And *vae nobis!* what a responsibility rests upon us pastors. Some of us take but little trouble in trying to talk these foolish people into better religious sense. What we do not accomplish by fiery and sometimes intemperate appeals from the pulpit, unheard by some of those whom we meant to reach and to move, we might effect by personal interviews and heart to heart appeals, if we took the pains. We might convince some of them that " the wisdom of this world is foolishness with God." [3]

Some of us are indifferent about what happens to our parochial children after they have graduated from our own grade schools. Pride and self-interest make us concerned about our own schools, but if we have no high school in our parish we are silent when these children are sent to the public high schools with all their terrible dangers to faith and morals. Occasionally we hear stories, resting on notorious and undeniable facts, that ought to make any pastor nervous when he thinks of the children of his flock, boys and girls in their most impressionable and dangerous years, exposed to influences and temptations which flesh and blood cannot resist, except when protected and aided by special graces. In many cases we cannot keep our children out of these schools because there is no available alternative for them, but at least in some cases we might secure for these children the benefits of continued Catholic instruction and discipline and protection. A potential vocation saved and developed might result in the salvation of thousands. If we realize our responsibility in this matter we will make every effort in our power to give these young people more than the common parochial care. I have heard pastors say: " Well, what are you going to do about it? What can you do about it? These young people must make their way in the world. Their parents cannot afford to send them to a Catholic boarding school. Besides, their chances and prospects in the world will be better if they attend the common schools and come into contact with the world around them." And more of this kind of talk. It

[2] Ps. 105.
[3] I Cor. 3:19.

is my firm conviction that the average child of high school age, making allowance for favored exceptions, cannot be exposed for years to the unreligious and often anti-Catholic atmosphere of public-school teaching and associations without suffering some religious and moral harm. Our Lord said dogmatically [4] " Who is not with Me, is against Me, and who gathereth not with Me, scattereth." Therefore, we pastors have a terrifying responsibility. If we are " good shepherds " we will take a special interest in these children. The Imitation [5] says: " The world promises things temporal and of small value and is served with great eagerness: I promise things most excellent and everlasting and the hearts of men remain listless. For scanty preferment many run a great way; for eternal life many will scarce move their foot once from the ground. A pitiful gain is sought after; for one piece of money there is sometimes shameful wrangling; men will not shrink from toiling day and night for a trifle or for some slight promise. But, O shame! for the good which never changes, for the reward beyond all price, for the highest honor and glory which has no end, they are too sluggish to take the least pains." If we would slowly and thoughtfully repeat these words for ourselves once a day, we should be more and more impressed and alarmed by them and perhaps also moved to do our utmost for the protection of these children, regardless of any necessary personal sacrifice in effort, time, or money.

A. There is much material for reflexion in that long quotation. If our people saw all of us priests less worldly, with palms less itching, more swayed by the religious aspects and motives of our work, they would surely be edified and they might also come to appreciate our Lord's warnings concerning the things of this world. I sometimes tremble when I reflect on how much depends on us priests and how little we can do toward reforming and saving it, if we are like the world. May God enlighten us all and strengthen us with His graces for doing the work which He must expect us to do because He called us to do it!

P. You are expressing my own thoughts and feelings.—Well, we were talking about money, an immensely interesting and important subject. A correct attitude toward money has much to do with the success of our work. If I were to teach ascetics

[4] Luke 11:23.

[5] III: 3.

or pastoral theology I should unceasingly inculcate old Periander's principle and injunction " to do nothing with money as a motive "—μηδὲν χρημάτων ἕνεκα ποιεῖν. Money should never be a priest's primary or ultimate motive in anything or for anything. After having definitely corrected our own motivation in this sense, we ought to teach the people also never to do anything for money alone or with money as the primary and leading motive. Ecclesiasticus 37:26 says: " A wise man instructeth his own people." Money should never, for anyone of us, be more than a secondary motive. There is Scriptural authority for the belief that, if we all made the will and the service of God our primary motive, we should fare better even in a temporal way than most of us seem to fare, and certainly we should have more contentment and much more peace of heart. Even the pagan poet [6] says: " *Quanto sibi quisque plura negaverit, a diis plura feret* "—the more you give up, the more you will get.

A. I believe it. That principle of Periander is excellent. Manifestly even intelligent pagans appreciated the propriety of detachment from money as a motive. It is easy enough, however, to admit the rightness and the beauty of such a principle, but it is far from easy never to allow money somehow to creep into our motives. With most of us money succeeds after every other motive or inducement has failed.

P. We are much too prone to imagine and to plead that lack of money hinders us from accomplishing more in a religious way than we do. It is pitiful ignorance to think and to say so. Virtue and prayer rather than money will further the cause of religion. In their poverty, and probably largely because of their condition and practice of poverty, holy men and women have always done great things for God and for souls. What they needed God always provided, sometimes by manifest miracles. We men of less faith, and of much less holiness, do need money perhaps more than the Saints did who had other and more effective means, but even so it is still true that religion will ever flourish more in an atmosphere of poverty than of easy prosperity and its usual concomitants.

A. Times change, or is it we that change? Anyhow, if we need anything today, in addition to faith and the grace of God, it is money. Everybody has to be paid because everybody has

[6] Hor. 3 Odes 16:21.

to pay his way through life. No matter how holy a priest may be, in these days he cannot run a parish plant without money and without having money, in some way, enter into his plans and motives.

P. Money may enter into a man's motives in different ways, without ever becoming the leading motive. A holy man may beg for money to finance some religious work without allowing anything but religion to enter into his motive. He will certainly not sacrifice a principle for it nor break an ecclesiastical law for it, nor will he even violate the religious proprieties to stimulate the liberality of the people.

A. Do you mean to say that he would not employ the means for making money which almost every parish has to use to-day? I intend never again to allow money to enter into my personal motives, but I do not see how I shall be able to keep it out of my motives in parish affairs. What pastor would trouble himself with the traditional devices for making money, if the ordinary parish income were adequate for his parish needs? His only motive for bothering with such troublesome affairs is to make some money for financing his parish plant. Under the circumstances this cannot be considered a bad or mercenary motive, though a pastor may take no pride in it nor boast of it.

P. Let me quote for you three lines from Horace: [7]

> *O cives, cives, quaerenda pecunia primum est;*
> *Virtus post nummos! Haec Janus summus ab imo*
> *Perdocet. Haec recinunt juvenes dictata senesque.*

These lines would lend themselves to a free translation with a very modern sound, but lest you think that I am going beyond Horace's meaning I shall give you as literal a version of them as I can. Even so you will find the meaning modern enough.—"Seek money first, my fellow-citizens. As compared with money, virtue is quite secondary. This is the philosophy and practice of the market place. This is the lesson which the young are learning and the old are declaiming."

In another place of the same Epistle he quotes a man as saying: "Make money; by fair means, if you can; but by any means, if you must." This can never be our policy and practice, no matter how badly our cause may be in need of money. A

[7] I Ep. 1:52-54.

man of integrity will never listen to any reason that offends his conscience. We cannot make common cause with those who, as the Apostle puts it,[8] " consider gain to be godliness ".

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The assistant sometimes asked a question for the purpose of provoking the pastor to strong language when some point or principle was at stake concerning which the pastor felt strongly. Though the old man occasionally availed himself of a bit of expressive slang, he always did so on the safe side of vulgarity. One of the pastor's pet principles was that a priest should always conform his judgment and practice to that of the Church. —A day or two after the pastor had closed the evening's discussion with the above observation, the assistant began:

. . . . . .

A. I have been thinking a good deal on what you said and quoted concerning the wrongness and folly of allowing money to influence our motives. Whilst the principle is unassailably correct, I do believe that such a principle may be trimmed a little to make it fit conditions and circumstances. Common practice seems to justify such an " accommodation ". As we are all more influenced by example than by reason, it requires more than an average man's heroism to stand against common practice or to make himself an exception to common practice.

P. Still I maintain that money need never be more than a priest's last consideration and ought not to be his motive for doing anything. His primary motive should always be the glory of God and the good of souls. I shall presently expatiate a little on this point.

There is something else that I want to say first about our so-called high standard of living which is an extravagant and religiously dangerous standard. Frugality has gone out of fashion. We go to the limit of our means and stop only when we are over-satiated and when enjoyment palls on us. Young priests expect more in the line of comforts and less in the line of work than young priests did when I was ordained. They expect and demand more in every way. I will say nothing about improved living conditions, but young priests, who got a full measure of conveniences and comforts in the seminary, are sometimes

[8] I Tim. 6:5.

unreasonably exacting when they find that there are old houses and poor places where conveniences and comforts fall short of what the latest seminary buildings provide. Not all of our young priests are willing, if reports are true, to practice some religious poverty and to bring necessary sacrifices when and where conditions entail them. Have not the seminary refinements and comforts lessened their willingness for doing religious work under somewhat trying conditions in home and in church?

A. I believe that the average young priest today is just about as willing and as ready to make proper sacrifices as young priests ever were. There are old fogies, members of the hoary tribe of the *laudatores temporis acti,* who consider all of us who had the benefit of hygienic and reasonably comfortable living conditions in the seminary, as quite inferior to what their *Almae Matres,* with their inadequate equipment and primitive methods, turned out. In their estimation we are necessarily and hopelessly lacking in decent spirituality. These old men make us literally tired. Their favorite sport is to complain about their assistants and young priests in general. It may not be news to you that we occasionally discuss everything else about those old fogies except their virtues.

P. Keep your temper and speak with respect of the old seminaries and their hardy graduates. There was real merit in the more Spartan conditions of those pre-modern days. In that soil grew virtues and flowered a spirit that do not usually grow and flower in the all-pervasive atmosphere of comforts. Just as the body has to be disciplined by strict temperance and hardened to insure its proper development and power of resistance to disease, so must a man's spirit and character be disciplined and made religiously strong. Those of us who grew up under the old-time conditions and their discipline did not always suffer in silence, human nature being what it is, but we did not rebel as young people today sometimes rebel and organize strikes against a much softer regime. To-day we are grateful for what we had to endure because we realize that we were properly stiffened in character and protected against mistakes and bad habits. The Scripture bears witness to the value of early discipline when it says: [9] " A young man according to his way; even when he is old he will not depart from it."—Your generation

[9] Prov. 22:6.

seems not to have been disciplined into observing measure in its pleasures. I notice that almost all of you young priests have acquired the cigarette habit. I do not greatly care in what form you burn tobacco, but I have a rooted antipathy to the cigarette habit because it is so open to abuse and because you so commonly go to excess in it. I have seen some of you smoke cigarettes at any time and in any place. Some of you young men are shockingly intemperate and even irreverent in smoking before Mass. It is not only that you injure yourselves physically, as you surely do, but your power of resistance to temptation is impaired and your example is not religiously stimulating or edifying. Often it becomes a scandal and an excuse for self-indulgence to those to whom you owe a good example. I think it was Seneca who said "*deteriores sumus omnes licentia*"—give a man too much liberty and he will abuse it. We were blessed by a discipline which limited our liberty for our good.

A. Pardon me, Father. We young men have an *esprit de corps* and resent reflexions on our seminaries and training. Without questioning your statement concerning Spartan discipline and the spiritual atmosphere of the old seminaries, I do not believe that we younger men in the priesthood are, on the whole, less spiritual and more attached to the comforts of life and to money than our censorious elders. There are, of course, exceptions in both camps and, if my observations are valid, quite as many in the one as in the other.

P. All things considered, in the matter of evidence, you are a little more sensitive than you need to be and somewhat less humble than you ought to be, and rather presumptuous in denying the last effects and the merits of early discipline. It is true that the love of money in all its forms has always been common. Greater prosperity has perhaps not increased the average priest's attachment to money. It surely has not lessened it. Where there is more prosperity there is also more display of it and more self-indulgence, as a rule. The virtue of self-denial is easier to practice when we are under the necessity of practising it. And, says St. Bernard: "*Felix necessitas quae in meliora compellit.*"—I will not mar the beauty of this quotation by translating it.

If we have to do a thing, or go without something, we will make a virtue of it, as St. Jerome counseled one of his corres-

pondents, provided we have good sense and religion enough. In any case we will be protected against acquiring a habit of self-indulgence early in life. I have seen the old philosopher's statement—" abundance begets arrogance "—so often verified in the conduct of my confrères that I have made mine the Scriptural prayer: [10] " Give me neither beggary nor riches, give me only the necessaries of life: lest being filled I should be tempted to deny and to say: who is the Lord? " It is only the rare priest, I am sorry to say, to whom one can talk about the beauty and the propriety and the stimulus of apostolic poverty and the dangers of prosperity and of easy living, when the means of self-indulgence are at hand.

A. I hate to believe that one cannot be a good priest, a priest according to the standard set up by Christ, without being actually poor, though a priest who is poor, or at least lives like a poor man, can talk about poverty and its blessedness much more convincingly and persuasively than one living in visible comfort, if not in evident luxury, who drives an expensive car, belongs to a fashionable country club, and spends whole afternoons on the golf links. It is too bad that we are not all religiously detached from the things of the world and that we too often " seek the things that are our own and not the things that are Jesus Christ's." [11] The world does not love poverty, but it does admire men who are voluntarily poor; and hardly less so those who are above the seductions of money and incorruptible by its fascinations. Our otherwise very modern spiritual director in the seminary often told us, with variations, that a priestly character, modeled after the example of Christ, is incompatible with a love of money and with the self-indulgence bred and nursed by it. I will also admit that we cannot effectively teach others what we do not practice ourselves.

P. Your spiritual director had the right spirit.

A. He was certainly uncompromising and often shocked us and frightened us with his insistence on the ideals of the priesthood, and his conception of its responsibilities. It is not his fault if some of us, trained by him and indoctrinated with his spirit, fall short of living up to his teaching. As I see it, we got entirely adequate spiritual training, but the trouble is that

[10] Prov. 30:8.
[11] Phil. 2:21.

in actual parish work we find principles and practices current which run counter to the ideals and the spirit with which we were indoctrinated in the seminary. Here is a case in point.

What do you think of a priest who, to secure necessary funds for running his plant, sanctions social affairs of a kind that the Church has forbidden? We were taught to obey the Church in everything and to take the viewpoint of the Church in everything.

P. Can there be any blessing on money when the curse of disobedience to the Church rests upon it? Can a priest, if he has faith and good sense, take such a risk? At first sight things may look well and the affairs of the church may seemingly prosper, but " there is success in evil things to a man without discipline and there is a finding that turneth to loss ".[12] Mankind, by experience and observation, has come to the conclusion that wrong is always punished some time and in some way. We have a proverb about " the mills of God grinding slowly, but exceedingly fine and speedily, in the end."

A. I am afraid not all of us are looking at things in this light. On the whole your theory and your faith in it must be right, yet things do not always seem to work out this way. Or are there no exceptions to the " *male parta male dilabuntur* "? Some of us are sometimes even scandalized when we see men get away with doing wrong.

P. There are no exceptions to the eternal rule that men can never get away with doing wrong. In some cases, for some reason, the curse of disobedience in this matter may work out slowly, yet it works out infallibly. Intelligent and observant pagans even were convinced of it. Seneca[13] wrote, with an assurance that sounds like deep conviction: " *Sapiens neque unum denarium intra limen suum admittet male intrantem* "— a wise man will not allow even one penny, one unrighteous penny, to cross his threshold. Why? Because whatever is acquired or accumulated in a wrong way can never bring blessing to man or institution.

A. Looked at religiously and also historically, it is certainly foolish to gather funds for the needs of a church by disobeying the regulations of the Church. Besides, it is more than foolish

[12] Ecclus 20:9.

[13] De V. B. 23:3.

to preach obedience to the Church and then to disobey her regulations or to explain away her plain intentions. Yet what is a pastor going to do if such a regulation of the Church is being broken all around him? May he not, under such circumstances, consider the regulation or law a dead letter?

P. What would you think of a man who does wrong knowingly and tries to justify himself by saying: "Everybody is doing it"? You can never further the cause of God by disobeying His Church. Obedience is a fundamental religious law. A priest ought to have faith enough to believe that God's blessing is worth more than any amount of money, especially money made by interdicted means.

A. There is no gainsaying this. And yet it seems to me that it is expecting too much from the average struggling and often hard pressed pastor to keep a law, a merely minor regulation, which all his neighbors are ignoring and breaking without compunction.

P. Make excuses for him as strong as you can make them. You cannot explain away the duty of obedience. Every intelligent man, and certainly every man who thinks and feels religiously, will be with an obedient pastor and admire and respect him for his firmness and fidelity to the principle of obedience. So wrote the pagan Cicero: [14] "*Maxime mirantur eum qui pecunia moveri non potest.*" Yes, the world always admires a man who cannot be bought or bribed with money. It is too bad if a priest will sell the principle of obedience for money, for much or for little. God will be on the side of the obedient priest; and with God on his side he cannot lose or fail in the end. Even though a few people, for selfish or foolish reasons, may find fault with such a priest, they cannot help but respect him for his obedience. And they will trust him. And to be trusted is a greater compliment than to be loved. Horace wrote a Satire on the follies of mankind in which he says: [15] "*Invidiam placare paras virtute relicta? Contemnere miser.*" Indeed, the poor wretch who hopes and tries to lay envy or jealousy by leaving the straight road of virtue, earns nothing but contempt for it.

[14] De Off. II, 11:30.
[15] III 13-14.

A. You have the best of the argument. It is hard to reason with you because you usually crush a man with your reasons. Still, have patience with me. Here is a practical case. I would like to have your opinion and judgment on it. To you who coldly judge things by a principle, it may appear to be a simple case, but to me and to others who look at things with a practical eye, the matter does not look simple.

Two of my classmates are with pastors who are still collecting an entrance or seat fee at the door of their churches. One of them justifies the practice and defends his pastor quite stubbornly. He has heard that pastor discourse so often on the miserliness of his people that he has come to believe in it. He maintains that, though the letter of the law is against the practice, local conditions justify it. According to him it is a plain case of epikeia. He also says that " Rome " neither knows nor understands conditions in this country and that the Roman authorities are often swayed or influenced by *ex parte* statements and false representations. This really shocked and turned me against him. He is, however, a plausible talker and makes out a good case for his pastor. I know that you condemn the practice for its unseemliness and also for its manifest unlawfulness, but you may perhaps find this case a justifiable exception to the general rule. May we not invoke the principle of the famous epikeia when a regulation, intended for the general good of the Church, is a great hardship in one place or another? The Church is always reasonable and considerate.

P. Epikeia is certainly not applicable here. The regulation aims at this specific abuse. There may have been places and conditions in which a pastor considered himself justified to collect what is called " seat fee ", though it was always a questionable and religiously repulsive practice, but there is and can be no excuse for it now since Rome has definitely ruled on the matter. To me it has always seemed that the practice defeated its own purpose. People feel the impropriety of it and rebel against it, in one way or another. They feel, consciously or unconsciously, that it shows distrust in their faith and willingness to support the Church through which they hope for salvation. It is my founded and firm conviction that people who have faith enough to come to church will give decently for the support of their parish church and the various causes of the

Church at large, provided you give them a fair chance and the right kind of instruction. This is vitally important—the right kind of instruction. On this point I shall have something to say a little later.

If you exact a fixed amount at the door of the church you give people the impression that the amount exacted, though little, is all that is necessary for them to give in order to remain in good religious standing. So their spirit of generosity is paralyzed. Properly trained they will give considerably more, as a rule, than the demanded fee.—Besides, some people, not having the required amount, may not go to Mass at all or attend some other church. People will not be satisfied with standing room or with segregated or " Jim Crow " seats. If I were a layman and member of such a pastor's parish I should plead with him to do away with the abuse. If he proved obstinate or impolite—some priests are both—I should agitate openly for having the law of the Church obeyed. At the door of the church I should stage an exhibition by refusing to pay the established fee and demanding an unsegregated seat. And I should manage to have others with me in my protest and demand.

A. Would a layman be justified in doing such an extraordinary thing? Open opposition to the pastor and representative of the Church? I cannot reconcile this with your oft protested respect for authority and with your insistence on submission to authority when an individual's opinions or views differ from those of authority.

P. Pardon me. I spoke out of indignation—feigned indignation—in order to get your reaction to my pretended attitude. Of course, it would be highly improper for a layman to go so far, even though he would have the law on his side. It would be scandalous, do religious damage, and stir up bitter feelings and resentment. A layman might refuse payment of the exacted fee, but he should be reserved and dignified in his protest.

I do feel strongly with regard to this door collection abuse. It is one of the most detestable, if not the most detestable, method for securing funds for parish needs.

A. I do not mean to defend the practice, but are there not people who will not contribute more than pennies, or at most nickels, to the support of their parish church, except under some

kind of pressure? How would you deal with such people? Considering all things, would it not be for their own good to be compelled to give at least a dime or a quarter on a Sunday? I will quote your own quotation from St. Bernard against you: "*Felix necessitas quae in meliora compellit.*"

P. Without a religious motive their giving under compulsion would have little or no merit for them, though it would help the parish church a little. I believe that commonly such a fee is paid as thoughtlessly as one pays for a cigar or a drink. Some certainly pay with rebellious feelings. I shall presently tell you how people can be instructed to give with the right intention, willingly and cheerfully.

FATHER WALTER, O.S.B.

Latrobe, Pennsylvania.

[TO BE CONTINUED.]

WANTED — A PERFECT HEAVEN.

AMONG THE SEVERAL DEPARTMENTS of sacred theology, the doctrinal is logically first, for its scope is the defence and exposition of truth. *Nil volitum nisi praecognitum.* A man's sense of moral rectitude is necessarily in proportion of his appreciation of the *reasons* for morality. Christian doctrine is the mother of moral, ascetical, and mystical theology. Furthermore, dogmatic theology has—for the most part—a value that cannot fluctuate, for its main source of information is Divine Omniscience, Whose revelation—as a divinized vehicle of human expression—furnishes data that is valid for all times comprised within God's eternity.

Clerics neither can nor do deny that dogma is a most precious equipment of their profession, an indispensable weapon with which they must be armed, a delicate artery of supernatural fecundity. Yet—strange but true—the theological heyday of many clerics is pre-historic: it closed with that period known as the Text Book Era. Of the several tomes that now entomb their doctrinal theology, probably none has gathered so much dust as *De Hominis Beatitudine.* What could be less symbolic of man's beatitude than dust!

"The lips of the priest shall keep knowledge, and they shall seek the law at his mouth." Within the sphere of religious knowledge, there is a relation of dependence between clergy and laity—of the latter upon the former. Yet how often are the laity benefited by a discourse upon the destination of their life-journey, upon the subject of Heaven? Or, to transpose the rhetorical question, how often do the supernatural progenitors and educators of the Church Militant transmit propaganda concerning the Church Triumphant? Although encouragement is so Christ-like, although the prospect of reward has ever been God's own method of encouragement, it is a pathetic fact that the *Ecclesia Docens* seldom administers to the *Ecclesia Credens* that elixir of eternal life—a tonic reminder of beatitude, the everlasting prospect of the just man.

It is one thing, merely to turn the spotlight of scrutiny upon a defect, and quite another to seek a remedy for that defect—all the difference indeed, between merely destructive and constructive criticism, between petulant rant and curative inquisi-

tion. And, though not insoluble, there are attendant difficulties in the presentation of the subject of Heaven to the clerical as well as to the lay mind and heart. We can take occasion of these very difficulties, to discuss ways and means of disseminating a knowledge of Heaven. This objective should be feasible, for God has revealed His divine plans in a human way.

The difficulties that beset us are reducible to three: 1) the unsatisfactory impressions consequent upon defective artistry; 2) the wide-spread assumption that we are entirely ignorant of what Heaven is really like; 3) a lurking suspicion that Heaven is not perfectly desirable—rather, so divine as to be beyond *human* enjoyment.

1) Celestial art does not represent adequately the state of beatitude. But no thinking man fails to realize the difficulty for a viator to portray better than through mere symbols, the condition and preoccupation, the unique bliss of the Triumphant in Heaven. And symbolism, no matter how accurate as such, is like a crutch—a perfection that bespeaks imperfection. We resort to symbolism for want of something more expressive of reality. How puny the halo, the effulgent rays and like signs of the objective perfection and subjective joy of God's family! We must sigh regretfully that celestial art cannot be adequate.

In this connexion, however, there is a type of art which is woefully deficient and reprehensible—unearthly perhaps, yet not heavenly—and certainly avoidable. Men are instinctively repelled by pictures and statuary that travesty members of the heavenly family, so often depicted—for example—with rolling eyes or a fatuous smile, and perhaps flanked by obese cherubs in postures of lounging indolence. Poor saints! how often their influence as models for imitation is diminished! Between biographers who, not infrequently, counterfeit our hagiography, and artists who de-humanize our brethren, it is no matter for surprise or perplexity, if the saints do not inspire a normal degree of emulation. Such useless and even harmful trash can be eliminated from our churches and from similar influential places, without fear or danger of falling into iconoclasm. Ecclesiastical authority, even, could extend its vigilance in this matter, to the depots of sale and manufacture.

Finally, celestial symbolism, such as the palm of victory, the corporeal splendor radiant from the beatified soul, and similar emblematic features can be intelligibly explained to the laity, thus furnishing points for development in the preacher's discourse, the while educating the faithful in an intelligent understanding of their own prospect.

2) So general is the impression that we are practically "Know-nothings" in regard to the place and state called Heaven, that it is quite the vogue to dismiss the subject as one which beggars worthwhile discussion. Yet, comparatively limited data can be definite and likewise amply sufficient for one's purpose. For example, while there is indeed a yawning contrast between our rather meager information about hell, and that of the damned, who will so stultify himself as to contend that our present knowledge is not enough to serve as a deterrent? But concerning Heaven, our data consists of much more than mere headline copy. Of course, Heaven would not be perfect, did it not surpass our expectations, if here we knew all about it. The element of even unexpected delight is the finishing touch that makes a surprise party unique. And without doubt, Heaven will be a surprise party in the sense that Our Divine Lord has promised: "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man what God hath prepared for them that love Him." In another sense, however, Heaven is anything but an unknown quantity. Taking as a working premise the data revealed to us by Him Who is Heaven, additional information stands to reason. By no means are we "in the dark" as to the *whatness* of Heaven. The following sketch outlines only a few of the many items furnished to an eager mind by Revelation, plus sound theology.

Glancing at the etymology of the word *Heaven,* we find that in early usage it signified "The roof of the world." "The heavens shew forth the glory of God and the firmament declareth the work of His hands." Thus, by an easy association of ideas, the grandeur of the vaulted ceiling above reminds us of the Divine Architect of another world—unspoilt by man or angel. The term *Heaven* is also synonymous with *home*, suggesting St. John's reference to Heaven as "the house of the Father," a designation that is literally justified by the Johannine doctrine of our divine sonship. Other Scriptural synoyms for

Heaven are an echo of the supernatural hope that keeps morality buoyant in the human heart. St. Paul points to Heaven as the "incorruptible crown of justice," "the inheritance of Christ." Covering Heaven, there is indeed, a wealth of nomenclature.

As to the locality of Heaven, we know comparatively little, though Heaven must be a definite place, in view of the Humanity of Christ and that of the Blessed. However, this we do know: inasmuch as Heaven is a perfect *state,* we are certain of its desirability as a place. Any defect in the latter feature of Heaven, would detract from it as a state *perfect in the aggregation of all good things.* Uneasiness on the score of heavenly latitude and longitude, reminds one of the rather pert but apt remark of St. Chrysostom in reference to the whereabouts of hell: "Let us be less anxious as to its whereabouts than to escape commitment there." For our reassurance, we might recall that once upon a time, there was a place on this very earth that was truly a paradise. Furthermore, we do not hold, with the Extreme Optimists, that the world as we know it, is the best that God can produce. In fact, we live in a world not as God made it but as man has spoilt it!

Worthy of both time and attention is the store of revealed proof in support of the *factuality* of Heaven. In our recourse to the Scriptures, we should notice that many pertinent testimonies are *promissory* in character, for what could be more sacred than an appeal to God's fidelity? Then, too, not a few statements on the subject of Heaven—taken either directly from the mouth of Truth Incarnate, or from His inspired secretaries —are *descriptive* of our reward. Now we find the objective perfection of Heaven emphasized; again, the subjective content of the blessed; still again, we are assured of the eternal everlastingness of that ideal state and place. Even the possibility of further malfeasance on our part is precluded, and no small percentage of perfect bliss consists in the realization that such bliss is unloseable. In the inheritance called Heaven, there is no flaw, for we shall be co-heirs with Christ.

To a great extent, any review of the *whatness* of Heaven, overlaps the consideration of its human enjoyability: hence, in this discussion, much of the data that dissolves the second difficulty is, at the same time, the solution of the third. For ex-

ample, we cannot inspect an objective good without advertence to the subjective gratification which it tends to beget. But for the moment we shall focus our attention upon God rather as an *Object* of human enjoyment than as an Object *humanly enjoyed.*

Since God is the greatest Good—in fact, the Source of all good—we can be made perfectly happy by a thorough possession of God. It stands to reason that when we possess a cause in such a way as to enjoy it thoroughly, we are better off than when we enjoy merely some few effects of that cause. Is not the whole greater, and more enjoyable, than a part? But God is the Cause, the Very Source of all enjoyable effects—be they places, or things or persons. Hence a thorough possession of Him is the most enjoyable attainment possible to any creature.

Examples abound that are illustrative of this truth, in popular style. The sound strategy of seeking benefits at their very source is exemplified even among criminals. The counterfeiter —immorally of course, and spuriously—prefers rather to " mint " money than to wait for it in driblets.

The noblest human element that we can boast of is something spiritual—our intellective soul. This element makes man the pontiff between heaven and earth. Now, the abilities of this soul are the mind and the will. The mind is our equipment for the possession and enjoyment of truth: the will is our equipment for the possession and enjoyment of the truly good. From start to finish, the human quest for happiness is a reaching out for truth and goodness. Nothing less than the truly good, nothing less than the best good is worthy of these powers with which we are endowed, and wherein is found our first resemblance to the angels and even to God. Naught save the truest good can satisfy us. Hence, nothing can be so enjoyable, so beatifying to the human mind and heart as the very Source of all truth and goodness. Make a man the thorough possessor of such perfection, and he cannot but be supremely happy—so wrapt up in the Object of his delight as never to deviate or want to deviate from that all-absorbing Beatitude. " I am thy reward, exceeding great."

In Heaven, our attainment to the Source of all joy will be thorough, and comparatively perfect. The beatified will enjoy God in His entirety, even though not exhaustively—*Deum totum quamvis non totaliter.* We shall exult in the same God

Who so enjoys His perfect Self. From the vantage point of a hilltop, we are enabled to take in an entire panorama, although our vision does not penetrate beneath the surface. Of two men who inspect the same ocean liner from stem to stern, only one may appreciate the vessel adequately, for one man's power of appreciation may not measure up to another's. So too, we would have to have the abilities of God Himself to understand and enjoy Him adequately, as He Himself can. But nevertheless, God in His entirety will be ours to enjoy, according to each one's capacity. Each mind and heart will be " filled ". In the Church Triumphant, in perfect tally with our faith, hope, and love during the Church Militant, we shall know, we shall posess, we shall love and enjoy the God Who is One, Triune, and Incarnate.

In Heaven, God will be enjoyed according to the utmost capacity of the individual: each and every soul will be satisfied. Furthermore, in order that God may be enjoyed thoroughly and with comparative perfection, the present abilities of the soul—both natural and supernatural—will be improved upon by what is known as the " light of glory ". Like the twinkling stars that dim with the coming of dawn, so the two sorts of knowledge that we now have of God will be replaced by a better—known as the direct vision of God. An example in point: of an author, let us say, I can have three kinds of knowledge, and of course, my enjoyment of the author will vary in proportion. I may know him through the works of his pen, or better still through the testimony of those who know him intimately. Best of all, I may come to know him from a face to face meeting, from a vest to vest chat. Now at present, God is mirrored for us in the works of His hand. He is still more appreciable, through the revelation of Himself that He has vouchsafed to us. He is most understandable and enjoyable when " seen " directly, when—to use the words of the Apostle—He is met " face to face ". " We see now through a glass in a dark manner; but then face to face. Now I know in part, but then I shall know even as I am known." And St. John declares that . . . " we shall be *like* to Him *because* we shall see Him *as He is!* " In other words, we shall know and enjoy God, with the same sort of directness wherewith He knows and enjoys Himself, even though not to the same degree. In any case of

vision, clarity is in ratio to directness, and enjoyment in ratio to clarity. Between an imitation and an original, the contrast is enormous. And created perfections are but broken, piecemeal imitations of Him Who is Original Perfection. What an attainment, what a triumph to possess that Perfection in entirety, to behold Him directly and enjoy Him without hamper!

3) Is Heaven *humanly* enjoyable? Or is Heaven a perfection so spiritual as to be beyond human reach? Midas prized gold above all else, until he felt the pangs of hunger, whereupon food meant more to him than gold. Since Heaven is God, Heaven is indeed Perfection Personified. But God is a *spiritual* Being, and to enjoy Him *as He really is,* is necessarily a spiritual process. Will not such a process tax our human powers to the point of tedium? And what of our bodily appetites?

The suspicion implied by the queries just expressed, amounts to this: though an angel be well adapted to enjoy himself in Heaven, man will find himself " beyond his depth ". Though a paradise such as Adam and Eve enjoyed would be ideal for man, the paradise called Heaven is too spiritual. Such an attitude is not unlike that of the child who is saddened as the door of vacation closes and that of the schoolroom opens. The youngster is as yet so immature as not to realize that there are other human operations, other human enjoyments besides eating, romping and sleeping. But later on, as that mind develops, the realization will come that there is another and a higher sort of human activity, with its corresponding enjoyment. The spiritual—or, if you will, mental—capacities of youth may find their earlier gratification in such fields as the cross-word puzzle and fiction, but by an undying tendency, those abilities for thought and thoughtful love, can—if they but will—march on through partial truths and lesser loves to the Source of truth and love. To state that it is natural to a man to be thoughtful and to love, is only another way of saying that man is naturally spiritual, even though he has to lean upon the crutches of bodily sense in his spiritual progress.

It strikes a man, during his hungry moments, that there is hardly an object of pleasure comparable to a good meal: a thirsty man would debate in favor of his own point. But together with such appetites, we have spiritual appetities of thought and love. If a man were not already fit, even here

and now, for spiritual enjoyment, he would not be equipped with—he would not need—a mind and heart. Now the objects of enjoyment for which we yearn and attain through our spiritual appetites are none the less real because spiritual, none the less truly possessed and enjoyed because of the spirituality involved. If to engage in thoughtful love does not dehumanize a man, then we need not shy away from the prospect of heaven as from something that is not enjoyable humanly.

We are so accustomed to speak and think of the possession and enjoyment of a thing, in bodily terms, that we overlook the percentage of spirituality which is normal to the average human adult. A mother, for example, possesses and enjoys her child in two ways. She clasps the child to her bosom, she feasts her eyes upon him and so on. But over and above that sort of possession and enjoyment, the mother holds fast to the child by way of mind and heart—an embrace that even death cannot loosen. Similarly, we say of one another: " What is his mind filled with? What is his heart filled with? " And whether the answer be sports or theology, whether the answer bespeak virtue or vice, a man really has whatever he focuses his mind and heart upon, and thus it is that man—just because he is human —is spiritual, whether he be also supernatural or not.

Indeed, a man develops his characteristics as a human being, just in proportion as he develops his mind and will by centering those abilities upon truth and goodness. Thus it is that the man of education and refinement has, in the truest sense of the term, " grown up ". Like all other men, he eats and sleeps, and enjoys doing so: but to those activities and enjoyments which are peculiar to the *spiritual* element of his makeup—to such, he assigns a priority of importance and cultivation.

It is a commonplace human experience that, during periods of concentration we became temporarily indifferent to the needs of one or other bodily appetite. A football fan becomes so attentive to the progress of the game as to be indifferent to hunger, thirst, and fatigue: he may not even " hear " any bodily clamor for refreshment and rest. So too, a man can be " wrapt up " in the enjoyment of an intellectual treat, and while so preoccupied, is more or less indifferent to his five inferior senses.

The human being is, by his very nature, somewhat spiritual. Hence, human nature will suffer no violence on the score that

Heaven's main interest is spiritual. Nor will there be any drawback to the fulness of human joy, for the beatified human soul is improved upon by a supernatural equipment, and even the human body will enjoy a preternatural well-being that surpasses by far the peak of its earthly health.

The supernaturalization of a man does not make him unnatural. In the Church Triumphant, a man is no more dehumanized than while he lived a supernatural life, by faith and grace, in the Church Militant. Man, as a human being, finds spirituality congenial, provided he develop his better self and allow his nobler element to predominate. When that same man, by the grace of God, becomes supernaturalized, his *humanly* better self is *divinely* improved upon, he is equipped to enjoy the very best that existence has to offer, the Best that God can give—His Divine Self, face to face. Just as God became man also, yet without ceasing to be God, we too can become divinized as adopted sons of God, yet without ceasing to be human.

Equipment presupposed, a miner will choose to dig for gold rather than for coal. Man would be an inhuman fool, equipped as he is with spiritual powers, did he shy away from the improvement upon those powers, known as grace and glory—an improvement that equips him in a miraculous way, to enjoy the infinite and eternal. Supernatural power and function and joy are divine gratuities, but since the prevailing order is supernatural, the man who here and now lacks grace, is below par—subnormal. An inert statue resembles a mature man, but the resemblance is much closer to the original in the case of a child—the living offspring of the man. Now the viator who is merely human, merely spiritual, resembles God only after the manner of the statue: whereas the viator who is also supernatural, so resembles God as to be His child. The result of supernatural adoption is that we resemble God by means of a participation in the divine nature. "We shall be *like* to Him, because we shall see Him *as He is*." When faith is replaced by vision, and hope by possession, and earth by heaven, we shall be truly beatified, just as surely as God is happy.

While the mind and heart will find their chief heavenly gratification in God, their bliss will likewise embrace many other items. There are so many things that pertain to our state in life here, and that have a consequential bearing upon our life

hereafter. Our interest in such allied " referabilia " is reasonable. For example, the affairs of the Church Universal are of eager interest to a Vicar of Christ, those of a diocese to its Bishops. Parents have an undying interest in their children, clients long to meet their patrons among the saints. Many persons and events will have contributed to our heaven, and it is in communion with the saints that we shall enjoy God. Even our glorified bodies will be a factor in the eternal romance of heaven.

It is regrettable that we make mistakes, but there is nothing so pathetic as the repetition of mistakes. We can learn much from the suicidal independence of our first parents. Their folly and its consequences warn us lest we, in our own turn and time, listen to the deceptive voice of the Serpent and pluck from the trees of earth, fruits incompatible with those of the Holy Spirit. In a lifelong endeavor to earn an eternal estate, the clumsiest blunder a man can fall into is to allow his picture of heaven to dim. That picture, etched for us by the pen of Revelation, furnishes a legitimate temptation that a man of faith cannot resist. There is no reason for a forced enthusiasm regarding heaven, for " Glorious things are said of thee, O City of God . . . the dwelling in thee is, as it were, of all rejoicing."

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CARDINAL NEWMAN.

I. A Soul's Quest for Truth.

EVERY GREAT ACHIEVEMENT, it has been observed, is but the lengthened shadow of a great man. A movement which has weathered the storms of more than a century and still exercises its influence upon the direction of human thought is indeed no small achievement. Such is the Oxford Movement, which projects into our modern day the mighty figure of John Henry Newman, scholar of Oxford, litterateur, philosopher, theologian and Cardinal of the Catholic Church. Toward the close of the last century Lord Coleridge reflected the sentiment of many an Englishman in referring to Newman as "that great man who still survives at Birmingham in venerable age, but with undimmed mental eye and unabated force of genius, a Roman Cardinal in title, but the light and guide of multitudes of grateful hearts outside his own communion and beyond the limits of these small islands." After the lapse of half a century, instead of growing dim, that light shines with increasing brilliance as a beacon light for ever-enlarging multitudes of people outside his own communion and beyond the British Isles. The numerous volumes about him which have issued from the press in the last few years mirror this constantly widening interest among people of every faith in the retiring scholar of Oxford, who still speaks to a listening world from the pages of his mighty books.

Born in London on 21 February, 1801, Newman was the eldest son of John Newman, a banker, and of Jemima Fourdrinier, of Huguenot extraction. He was of a quiet, retiring nature, finding his recreation less in school games and more in the reading of the Bible and the novels of Scott which were then in the course of publication. From his mother he received his religious training, which was a modified Calvinism. At sixteen he entered Trinity College, Oxford, and in the following year he gained a scholarship of £60, tenable for nine years. When only twenty-one he was elected a fellow of Oriel, then the acknowledged centre of Oxford intellectual life. In 1824 he was ordained and became tutor of Oriel, and later was appointed vicar of St. Mary's, the University Church at Oxford.

He took a Mediterranean trip with Froude, whose health was impaired, visiting Sicily, Naples, and Rome. There he met Dr. Wiseman, then Rector of the English College, who was destined to play an important part in his later career. Returning from Rome to Sicily alone, he was stricken with a dangerous fever at Leonforte. Recalling in later years the details of this critical illness, Newman saw himself upon his bed, a prey to delirium, with death hovering near, giving final instructions to his Italian servant, but adding the strange words, the memory of which was to haunt him later on: "I shall not die, I shall not die, for I have not sinned against the light . . . God has still a work for me to do." When the worst of the fever had passed, and he had determined to continue his journey, he remembered himself sitting on the bed of the inn, still weak and sobbing, and saying to his servant, who understood not a word: "I have a work to do in England." What that work was, he had no idea then. But subsequent events were to prove with a vengeance that he had a work to do.

With difficulty he reached Palermo, aching to get home. He crossed the Mediterranean, then France, and was sailing home when the vessel became becalmed in the Straits of Bonifacio, While walking the deck, and gazing up at the darkened sky, he composed the poem, *Lead, Kindly Light*, which has become a favorite hymn in all the Christian churches. It reveals to us the state of his mind questing for the light that he might obey the mysterious voice telling him that he had "a work to do".

Lead, kindly light, amid the encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home—
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene,—one step enough for me.

So long Thy power hath blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those Angel faces smile,
Which I have loved long since, and lost awhile.

The Oxford Movement.

Newman landed in England on 9 July, 1833. A few days later what is called "The Oxford Movement" began. Arriving at Oxford, Newman found his friends greatly excited over the government's Bill to suppress a number of the Anglican bishoprics in Ireland. It was regarded by them as a shocking usurpation by the State, a clear manifestation that the Government considered the Church its creature, with which it could do as it saw fit. What then became of the Church as a divine institution, Apostolical in character, having a charter independent of the State, a conviction—or shall we say, an illusion—which these Anglican divines liked to entertain? Keble declared war against the measure in a sermon on "National Apostacy" which he preached at St. Mary's on 14 July, 1833. The sermon was printed, widely distributed, and created a great stir.

Newman later wrote "that he had ever considered and kept the day as the start of the religious Movement of 1833," subsequently known as the Oxford Movement. While Keble first sounded the tocsin, and Pusey spread further the alarm, it was Newman who was the real leader of the crusade. "For hundreds of young men," writes J. A. Froude, "*Credo in Newmannum* was a genuine symbol of faith." His gifts of intellect, his deep spiritual nature, and his transparent honesty of purpose inspired complete confidence.

The sermons which he preached on Sunday afternoons at St. Mary's were events to which all of Oxford, especially the younger men, looked forward with eagerness. Delivered without a gesture or any of the arts of the orator, the sermons gripped the audience with their spiritual insight, their fertility of illustration, their profound sincerity. Each member of the audience hung upon his words as though he only were being spoken to. "The service was very simple," writes Principal Shairp, "no pomp, no ritualism; for it was characteristic of the leading men of the movement that they left these things to the weaker brethren. . . . To call Newman's sermons eloquent would be no word for them; high poems rather they were as of an inspired singer, or the outpourings of a prophet, rapt yet self-possessed. And the tone of voice in which they were spoken, once you grew accustomed to it, sounded like a fine

strain of unearthly music. Through the silence of that high Gothic building, the words fell on the ear like the measured drippings of water in some vast, dim cave. After hearing these sermons you might come away still not believing the tenets peculiar to the High Church system; but you would be harder than most men if you did not feel more than ever ashamed of coarseness, selfishness, worldliness, if you did not feel the things of the faith brought closer to the soul."

Newman was stirring Oxford to a religious life and fervor much after the fashion in which Savonarola had shaken fifteenth century Florence out of its lethargy. While the Dominican prior, his dark eyes flashing fire, thundered from the Duomo, arousing the Florentines to repentance, Newman spoke in a restrained voice which at times fell to a whisper that yet rose to a thunder within the inner ear. From every side disciples flocked to him as to a leader and prophet. His influence at Oxford was supreme.

In championing the divine character of the Anglican Church, Newman had developed the theory of the *Via Media*. He held that the English Church lay at an equal distance from Rome and Geneva. Being Apostolical in origin and doctrine, it anathematized the peculiar tenets of Calvin and Luther, while it protested with equal vigor against "Roman corruptions," excrescences upon the body of primitive truth. Hence he conceived of the Anglican Church as appealing to antiquity, having as its norm the undivided Church, and handing down the teaching of the Fathers in the articles and in the Prayer Book. Hence his absorption in the study of the Fathers, which under his influence became the order of the day at Oxford.

A few weeks after Keble's sermon, Newman started on his own initiative *Tracts for the Times*. Their aim was to secure for the Church of England a definite basis in doctrine and discipline, and thus obtain for her some security from the high-handed dealings of the State which her sister institution in Ireland was then experiencing. In 1841 Newman published *Tract 90*, in which he set forth the thesis that the negations in the Thirty-nine articles of the Anglican creed were directed not against the authoritative doctrines of the Catholic Church but only against exaggerations which had crept in.

A storm of indignation broke out. Newman was denounced as a traitor, a Guy Fawkes at Oxford. The Bishop of Oxford censured it, and demanded that the Tracts cease. For three years condemnations fulminated intermittently from the bench of bishops. Entertaining high ideas of the authority of the episcopacy, Newman regarded their condemnation as an *ex cathedra* judgment against him. Ending the tracts, he resigned his editorship of *The British Critic*, and by and by he gave up St. Mary's, and retired to Littlemore. It was becoming increasingly apparent even to his reluctant eyes that soon he would be obliged to choose between Rome, the historic centre of Christian unity, with its emphasis upon apostolicity of doctrine and of practice, and the Church which Henry VIII had ushered into the world and which felt no need to hark back to the centre of unity for its credentials.

"I SAW MY FACE . . . "

Newman was further unsettled by an article which Dr. Wiseman, who had now returned to England, had published in *The Dublin Review*. Wiseman compared the Donatist heretic with the Anglican. Newman had previously made an exhaustive study of the Arians and other heretical sects in the first five centuries, and he found the comparison disturbing. "I must confess," wrote Newman, "that it has given me a stomach-ache. . . . At this moment we have sprung a leak; and the worst of it is that those sharp fellows, Ward, Stanley and Co., will not let one go to sleep upon it . . . this is a most uncomfortable article on every account."

The more he pondered upon the parallel suggested by Wiseman between the earlier heresies and the Anglican formularies, the more and more obvious it seemed, and by the same token the more difficult did escape become. "My stronghold was antiquity," said Newman; "now here, in the middle of the fifth century, I found, as it seemed to me, Christendom of the sixteenth and nineteenth centuries reflected. I saw my face in that mirror, and I was a Monophysite."

Wiseman had quoted with telling effect the famous phrase of St. Augustine, *Securus judicat orbis terrarum*, which may be interpreted, "Catholic consent is the judge of controversy." There burst in upon Newman the concept of a living Church,

witnessed to in the past by Nicaea, Ephesus, and Chalcedon, and witnessed to at the present by its churches, schools, and monasteries in all the countries of the world. True, the seed had unfolded into a mighty tree but it had not lost its identity in the phenomenon of world-wide growth. The shadow of Rome as an institution destined by its Founder for mankind in all the ages, was overclouding his Anglican compromise, his *Via Media.* From this time on, Newman was on his deathbed, he confessed afterward, as regards his membership in the Anglican Church.

Newman was not to take a step, however, which would change the whole course of his life without long and deliberate study and prayer. For three years he remained at Littlemore with a band of disciples, seeking light from above that they might chart their course aright. They lived under monastic conditions in great physical austerity and in an atmosphere of anxiety and suspense. To his disciples he assigned the task of writing the lives of the English saints, while he occupied himself with the completion of an essay on the development of doctrine, by which principle he sought to trace the growth of the mustard seed of Apostolic teaching into the mature doctrines of the Catholic Church. By more than a decade he thus anticipated Darwin's formulation of the principle of organic evolution which was to win him lasting fame in biology. Newman replaced the static principle hitherto prevailing in religious thought with a dynamic one—the principle of growth, development, evolution.

While Newman was at Littlemore he received letters from a number of his friends urging him to take no step that he would regret later on. Among such pleas was one from his sister, Mrs. John Mozley, reminding him "of those many anxious minds waiting and watching your every motion, who would misunderstand your proceedings, and consider it a beginning of a formal disengaging of yourself from your own Church." She also enclosed a letter from a lady who voiced the plea of many against being deprived of the guidance which they had come to rely upon from Newman. Its sad tone was well calculated to touch Newman's heart.

"I have been thinking," she wrote, "that among all the opinions and feelings your brother is called upon to sympathize with, perhaps he hears least and knows least of those who are,

perhaps, the most numerous class of all—people living at a distance from him, and scattered over the country, with no means of communication with him as with one another, yet who all have been used to look up to him as a guide. These people have a claim upon him; he has witnessed to the world, and they have received his witness; he has taught, and they have striven to be obedient pupils. He has formed their minds, not accidentally; he has *sought* to do so, and he has succeeded. He has undertaken the charge, and cannot now shake them off. His words have been spoken in vain to many, but not to them. He has been the means, under Providence, of making them what they are. Each might have gone his separate way but for him. To them his voluntary resignation of ministerial duties will be a severe blow. If he was silenced, the blame would rest with others; but giving them up of his own free will, they will have a sense of abandonment and desertion. There is something sad enough and discouraging enough in being shunned and eyed with distrust by neighbours, friends, and clergy; but whilst we have had someone to confide in, to receive instruction from, this has been borne easily. A sound from Littlemore and St. Mary's seems to reach us even here, and has given comfort on many a dreary day; but when the voice ceases, even the words it has already spoken, will lose some of their power; we shall have sad thoughts as we read them. Such *was* our guide, but he has left us to seek our own path; our champion has deserted us; our watchman, whose cry used to cheer us up, is heard no more." [1]

When Newman finished reading this letter, tears came to his eyes. He suffered tortures from the consciousness of the sorrow he was thus involuntarily bringing to souls who trusted him. In his reply to his sister, his " Dearest Jemima," couched in as affectionate terms as ever, he begs her to trust the motives which direct his course. To his other sister, Mrs. Thomas Mozley, he writes: " I am so drawn to the Church of Rome, that I think it safer, as a matter of honesty, *not* to keep my living . . . I could not without hypocrisy profess myself any longer a *teacher* and a *champion* for our Church . . . My dear Harriet, you must learn patience, so must we all, and resignation to the will of God."

[1] *Letters and Correspondence of J. H. Newman*, vol. ii, pp. 420, 421.

On 25 September, 1843, he bade a tearful farewell to his Anglican congregation at Littlemore. The little church was adorned with flowers in honor of the seventh anniversary of its consecration. There too was the tomb of his mother, and on it the flowers were heaped high. As Newman ascended the pulpit an attitude of tension prevailed, the members sensing that an announcement fraught large with meaning for the future would be forthcoming. Taking as his theme, "The Parting of Friends," he spoke slowly in a low voice, passing in review the scenes of separation depicted in the Bible, dwelling at some length upon that of David and Jonathan. His many pauses, the pathos in his voice, told of the anguish in his soul struggling for expression. He ended with the touching plea for the prayers of his people that he might know God's will and do it.

"O my brethren," he said, "O kind and affectionate hearts, O loving friends, should you know any one whose lot it has been, by writing or by word of mouth, in some degree to help you thus to act; if he has ever told you what you knew about yourselves, or what you did not know; has read to you your wants or feelings, and comforted you by the very reading; has made you feel that there was a higher life than this daily one, and a brighter world than that you see; or encouraged you, or sobered you, or opened a way to the inquiring, or soothed the perplexed; if what he has said or done has ever made you take interest in him, and feel well inclined toward him; remember such a one in time to come, though you hear him not, and pray for him, that in all things he may know God's will, and at all times he may be ready to fulfil it." [2]

Tears were in the eyes of all. Descending the pulpit, Newman received Communion and withdrew. Pusey completed the services, struggling to suppress the tears that interrupted his reading. All left Littlemore with a clear feeling that the whole of a mighty past was definitely closed. "I am just returned, half broken-hearted," wrote Pusey, "from the commemoration at Littlemore; the sermon was like one of Newman's. . . . People sobbed visibly. . . . If our Bishops did but know what faithful hearts, devoted to our Lord and the service of His Church, they are breaking." [3]

[2] *Sermons on Subjects of the Day*, p. 409.
[3] *Life of Pusey*, vol. II, p. 374.

The agitation aroused by Newman's farewell sermon was as great at Oxford as at Littlemore. Writing twenty-five years later, Principal Shairp still felt, after " an interval of twenty-five years, how vividly comes back the remembrance of the aching blank, the awful pause, which fell on Oxford, when that voice had ceased, and we knew that we should hear it no more. It was as when, to one kneeling by night, in the silence of some vast cathedral, the great bell tolling solemnly overhead has suddenly gone still." [4] There was a widespread feeling that his resignation was but the prelude to his secession, and everybody realized what a staggering blow this would be for the Church of England. " I stagger to and fro like a drunken man, and am at my wit's end," wrote Gladstone to Manning. Describing the impact of this news upon the intellectual world at Oxford, Stanley says: " No one asked about it in public, but everyone rushed to and fro to ask in private. . . . To anyone who has been accustomed to look upon Arnold and Newman as *the* two great men of the Church of England, the death of the one and the secession of the other could not but look ominous, like the rattle of departing chariots that was heard on the eve of the downfall of the Temple of Jerusalem." [5]

While Newman had lost faith completely in the Apostolical character of the Anglican Church, he was not yet fully convinced that the Church of Rome was the true Church. He did not wish to act on mere probabilities but desired complete certainty. " My difficulty was this," he wrote later: " I had been deceived greatly once; how could I be sure that I was not deceived a second time? . . . What test had I, that I should not change again, after that I had become a Catholic? I had still apprehension of this, though I thought a time would come when it would depart."

Newman Draws Nearer.

For two years Newman waited, praying and searching for the light, seeking to pass from probability to certainty. Some have been surprised at this long delay and have been critical of it. But they can be answered with Newman echoing the voice of St. Augustine: " Let those make use of severity who are not

[4] *Studies in Philosophy and Poetry*, by Principal Shairp, p. 255, 4th edit.
[5] *Life of Stanley*, vol. i, p. 332.

acquainted with the difficulties of distinguishing error from truth, and in finding the true way of life amidst the illusions of the world." Newman's habit of viewing both sides of a question, weighing the pros against the cons on the scales of logic, further slowed his reaching a definite conclusion. Since his decision would exercise such a profound influence upon those who looked to him for guidance, he felt it doubly necessary to exhaust all means of resistance before surrendering. Indeed nothing in Newman's life throws into clearer relief the profound sincerity of the man, his unwillingness to act on mere sentiment, his painstaking solicitude for truth, than the protracted inquiry he conducted at Littlemore before taking the final step. Who can fail to admire the transparent honesty of this earnest soul, struggling to dissipate the darkness of uncertainty and to arrive not at the twilight of probability but at the bright light of certainty and truth before he would chart his course upon the troubled waters of the future?

On the one hand were the associations of a lifetime, the pleadings of his sisters, the esteem of his colleagues at Oxford, the reverent affection of the younger men, and the promise of advancement in the Church of his birth. On the other hand was the alien communion of Rome, in which he had few acquaintances and scarcely any friends. His contact with the Catholic clergy had been practically *nil*. He knew the deep-seated prejudices of the British people against "Romanism," and the social and intellectual ostracism which they tended from long custom to inflict upon its members. His concern, however, was not for a crown with the honors it would bring, but for the truth even though it brings him a cross with shame and ignominy. His prayer was for light to see the truth and courage to follow wherever it might lead, even though it bring him through strange and lonely ways, where his feet never before had trod. Like St. Augustine who after his conversion in the garden at Milan remained at his retreat at Cassisiacum for almost a year, preparing himself by prayer and discipline for his baptism and Holy Communion, Newman remained at Littlemore, increasing his austerities and redoubling his prayers. "Lord, that I may see!" was his daily prayer.

Ward and some others had preceded him into the Church of Rome, but still Newman deliberated, awaiting the result of the

workings of his conscience and of his prayers for light. That he realized what the contemplated step would cost him is evident from a letter he wrote to his sister on 15 March, 1845: "I have a good name with many: I am deliberately sacrificing it. I have a bad name with more: I am fulfilling all their worst wishes, and giving them their most coveted triumph. I am distressing all I love, unsettling all I have instructed or aided. I am going to those whom I do not know, and of whom I expect very little. I am making myself an outcast, and that at my age —oh! what can it be but a stern necessity which causes this?" [6]

Meanwhile, Wiseman, puzzled at the long delay, decided to send Father Bernard Smith, a convert and an old friend of Newman's, to Littlemore to note the lay of the land. Newman received him with marked coldness. But the vigilant eyes of Father Smith did not fail to note one tell-tale detail. Newman dined in grey trousers. To Father Smith, who knew Newman's punctiliousness in the matter of dress, this was evidence that he no longer regarded himself as a clergyman. But the end was not yet. "There was a pause," says Dean Church. "It was no secret what was coming. But men lingered. It was not till the summer that the first drops of the storm began to fall. Then through the autumn and the next year, friends whose names and forms were familiar in Oxford, one by one disappeared, and were lost to it. . . . We sat glumly at our breakfasts every morning, and then someone came in with news of something disagreeable—someone gone, someone sure to go."

Newman Surrenders!

The community at Littlemore waited and waited for their leader to give the signal. At last the end of the long vigil of prayer and deliberation came — simply and quietly, without pomp or melodrama. Newman learned that a Passionist priest would be passing through Oxford on the evening of 8 October, 1845, and he sent Father Dalgairns to meet him. "At that time," writes Father Dalgairns, "all of us except St. John, though we did not doubt that Newman would become a Catholic, were anxious and ignorant of his intentions in detail. About three o'clock I went to take my hat and stick and walk across the fields to the Oxford 'Angel', where the coach stopped.

[6] *Letters and Correspondence of J. H. Newman*, vol. ii, p. 459.

As I was taking my stick Newman said to me in a very low and quiet tone: 'When you see your friend, will you tell him that I wish him to receive me into the Church of Christ?' I said: 'Yes', and no more. I told Father Dominic as he was dismounting from the top of the coach. He said: 'God be praised,' and neither of us spoke again till we reached Littlemore."

On 9 October, Newman made his profession of faith and received conditional baptism. The following morning, along with Dalgairns, St. John, Stanton and Bowles, he received Holy Communion from the hands of Father Dominic.

The news of Newman's entry into the Catholic Church aroused intense excitement. "It is impossible," says Mark Pattison, "to describe the enormous effect produced in the academical and clerical world, I may say throughout England, by one man's changing his religion." [7] Gladstone, the prime minister, declared: "I regard Newman's secession as an event as unexampled as an epoch." [8] Later Disraeli, another prime minister, declared "that this conversion had dealt a blow to England from which she yet reeled." Following in Newman's steps came Oakeley, Faber, and a long line of clergymen and Oxford graduates, numbering more than three hundred. "Nothing similar," says Thureau-Dangin, "had been seen since the Reformation." The procession, started by Newman, has never stopped. Continuing into our own day, it has brought more than fourteen hundred Anglican clergymen into the Catholic Church. The step cost Newman dearly — his position, his friends, even his family. Did he regret the step later on, as some writers have sought to imply? Twenty years later, at a time when he had reason to complain of the tactics used against him by some of his coreligionists, he openly testified to "the perfect peace and contentment that he had enjoyed since his conversion." He declared "that he had never had one doubt," and that "it was like coming into port after a rough sea; and my happiness on that score remains to this day without interruption."

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[7] *Memoirs of Mark Pattison*, p. 212.

[8] Letter of 10 December, 1845 (*Life of Bishop Wilberforce*, vol. i, p. 328).

[TO BE CONTINUED.]

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

RELIGIOUS TRUTH IN POSITIVE PRESENTATION.

I.

In the teaching of religion there is need of a new presentation, which for want of another designation may be called the positive presentation, as distinguished from the defensive presentation. The problem has long concerned Catholic educators, who have been making attempts from time to time to devise new methods of instruction, methods more in line with the pedagogical advances made in other subjects, methods less controversial. But little has so far been said or written about a new presentation that would evolve a new emphasis of content. There has been a tendency to accept a so-called traditional expression of doctrinal truths, the definitions of various catechisms in the order and arrangement devised a few centuries ago to counteract the errors of Protestantism. In these there grew a mode of expression in which applications of truth to errors came gradually to replace the clear and emphatic statement of first principles. This has had its effect upon the modern Catholic popular consciousness. Such first principles as the fact, that man is restored to the life of grace through the Church, is one of which many people who have received the traditional Catholic instruction are not aware. Catholicism is conceived as a system of beliefs merely, and not primarily as a way of life. Its presentation has been logical but not ontological, with the result that it is grasped as a persuasion rather than as mode of being.

In the post-Reformation catechisms there was less need of emphasizing the positive tenets of Christianity than there is in manuals designed for use today. The super-natural was not denied, heresies had to do with the manner of man's restoration

to grace and not with the fact or possibility of his restoration. The supernatural was still forcefully conceived and admitted. It was in the eighteenth and nineteenth centuries that Christ and consequently Christianity, was attacked as a reality. The modern mind is the popular acceptance of these later philosophies and not the mind of orthodox Protestantism. It is for this reason that the application of theology to Protestant errors no longer reveals the positive doctrines that are the essence and primary concepts of Christianity. Religion has come to be regarded as a sociology instead of as a revelation of truth, requisite not only to sociology but to the completion of man's being, a life divinely transmitted. Its basic principles can be concluded from the post-Reformation catechisms, but they are not clearly apparent. In much teaching and learning these basic principles never come to light.

The errors that religious teaching must counteract to-day are not negations. They are positive doctrines of life. The new Humanism and its cruder offspring, Communism, are ways of life and not mere sociological persuasions, as is frequently supposed. They are ways of life that aim to lift man from the evils about him into a Paradise of well-being. They are a natural idealism, the rebirth of pagan idealism. They cannot be counteracted by social and economic arguments; they only give way to positive religious truth, the doctrine of original sin and the Redemption. Without the recognition of original sin, which is the Catholic theological designation of mankind's distorted condition here on earth, and without the Redemptive solution to the problem of evil, Communism, as a way of life, cannot be exposed as a futile idealism. But in the light of these central Catholic doctrines and in the light of their implications, the Paradise of Communism becomes clearly apprehended as the "hell of mankind's unfulfilled capacities" in a Paradise of physical well-being.

Communism, though perhaps the most threatening, is but one manifestation of an underlying philosophy of life, evolved upon the premise that there is no world of grace. The ideals of false pacificism are likewise born of the misconception that man is self-sufficient as he is, that he can see and know perfectly, and that his enlarged view and perfect knowledge will subdue all his evil tendencies. The new Humanism in art and liter-

ature which, in the wake of a realism that revealed sordidness, seeks to avoid the issues of life by interpreting the sordid as the beautiful, is a refined and subtle acceptance of this same philosophy of materialism. It is flaunted today as a positive view of life over against the inhibitive view that Christianity is thought to have cast over human minds. All of these philosophies are, of course, only partially grasped in the popular mind, as philosophies will ever be, but they nevertheless tend to create a false consciousness, a popular conviction that man is self-sufficient, that he is on the verge of achieving a progressively better world for himself, that this better world is his only objective.

The one tenet of Christianity that must be set forth, and this not so much as an opposing doctrine, but rather as a wider and fuller view of life, is the first tenet of Christianity that the Redemption is transmitted really as a life and not as a religious persuasion. To state this more explicitly, the sacramental nature of the Church, the fact that it is a new economy of life, " a new creation " has to be made the direct objective of religious instruction. For this there is need of a new emphasis of first principles, which the traditional catechisms do not contain except by implication. The range of religious information is of less consequence in the modern teaching apostolate than the presentation of " source convictions ". A presentation in terms of life and being, parallel to the presentation made by St. Paul for his day, will answer to the needs of the new apostolate in the paganism of our day.

All Scripture scholars seem to agree that St. Paul's juxtaposing of the Christ-life with the old dispensation of the Law, the recurring comparison of the two, was ordered to the end that Christ would be grasped by the early converts as a new life made accessible to man and not as a teacher merely or a law-giver. There is need of a similar disentanglement of religion and law today. There is a crying need for doctrines of life, more embracing and more satisfying than the moral doctrines worded almost entirely in terms of conformity or non-conformity with legal standards that both logically and historically are pre-Christian. If Christ is a life, why should life in the religious sense be merely conduct measured by a less adequate norm? Why should the narrow legal concept survive and be emphasized

at the expense of truly Christian virtue? If "the charity of God is poured forth in our hearts by the Holy Ghost, who is given us," [1] why is not Christian conduct elucidated and co-ordinated with its Divine Source? Should the conduct portion of the Catechism and the Commandments be co-extensive, or should conduct be revealed as the positive expression of the life of grace? These are pertinent questions to the formulation of religious manuals. Catholic morality must be presented in its distinctive nature. It must be made clear in the catechism that Faith, Hope and Charity, divinely infused virtues, transfigure man's natural virtues, Prudence, Justice, Fortitude and Temperance, and that these transfigured virtues are Christian conduct over and above natural conduct in conformity with the precepts of the Decalogue. The whole of Catholic morality can be elucidated in digest by associating it directly with the Sacraments, the channels of the Life from which it is to grow. This would result in a positive presentation of morality and one which would not confuse it with the whole of religion so that it would become clear again that morality and religion are not one and the same thing, that morality is something to be transfigured by religion and that the latter is more than a legal code.

Catholic doctrines taught in such coördination with first principles would reveal Catholicism as a way of life, not as a system founded to protect a social order, but the only answer to the real needs of man, the only solution of the problems arising from the fact of his disordered nature. It would signify clearly that the order of grace does not conflict with nature, but that it is an order which is super-added for its perfection. It would counteract the purely natural philosophies of life by an invitation to a more abundant life, and not suggest, as it so often does, restriction into a closed system, totally unrelated to the manifestations of natural life and inadequate to its aspirations. It would, in short, be the presentation of something positive instead of an argument against a mentality which really does not exist.

A catechism designed according to these suggestions would furthermore respond to current interest. It could be resorted to when a brief statement of religious truth is sought. It would

[1] Rom. 5:5.

serve the needs of apologetics, since from it a rational application of doctrine to problems of life could more readily be made. It would furnish positive statements, which when analyzed by a direct process of reasoning, would substantiate and explain the Church as it is perceived from without. From its basic truths the Catholic social and economic philosophy could be revealed in its distinctive elements. Charity in the Catholic sense could be perceived, not as human uplift, thinly disguised self-pity, work motivated by mere sympathy, but as the overflow of Christ, a Divine activity in essence as well as objective. A sane view of social life, a facing of reality would follow emphasis of the fact that mankind is suffering and subject to certain inherent limitations, that he is in a fallen state, that religion holds for him a promise of perfection in life eternal and is not in the world primarily for sociological purposes, that the maximum of human happiness can be achieved by a lessening of the consequences of original sin, that Christian culture is the process of this alleviation, the effects of grace in humanity. The brotherhood of man is not denied, but substantiated as a fact by a rebirth in the "Kingdom of God". Holiness, the fruit of grace in the invisible order, would be reflected in the beauty that Christian culture achieves in the visible order. A new realization of this would mean a rebirth of the true Christian art principle.

In the treatment which follows an effort will be made to outline the content of a positive presentation, such as might be sought in a popular catechism. The new orientation would permit of a far briefer treatment than is possible in the traditional catechism and at the same time afford better harmony of elements and greater substantial completeness. It is designed according to the principle that religious learning is man's intellectual disposition for sanctifying grace, rather than a weapon for defensive purposes. It aims to set forth the true rational basis of faith, the knowledge which precedes and accompanies the assent of the intellect to Divine Truth.

II.

The relationship of ideas in theology is intertwined with their inner significance to such a degree that sequence becomes as important as statement and definition. In this theology, as a

science, is " sui generis ". Redemption cannot be elucidated except in the light of Creation, because ontologically the two are interlocked. They are the two basic facts upon which the entire structure rests and for this reason constitute its two main divisions. The whole becomes an orderly and convincing whole, only when every part has been related to these first facts.

The problem of instruction (applied theology) is to bring this relationship into the same directly apparent relief that it is in, in theology as a speculative science. To illustrate this Catholic Mariology is perhaps as suitable a portion as any. The Dogma of the Immaculate Conception requires association with the Catholic doctrine of Creation. In this association, Mary is revealed as the Masterpiece of God's Redeeming Wisdom, the human instrument by means of which the eternal plan of re-establishing Creation by means of Creation was accomplished. Mary, a creature, spoke the human " fiat " that brought into being the Redemption. The application of the attributes of Divine Wisdom to her in the lessons of the Liturgy is not by way of far-fetched figure, but an assertion of mighty reality. Her place in the scheme of Redemption is not one of a " deus ex machina " but one of supremacy in the series of God's Creative acts. With reference to the Redemption she is furthermore its achetype in Creation. She is the visible sign endowed by God with Grace, the fullness of Grace, which makes the Incarnation to be the actualization of the sacramental principle. In this complete setting the reasons for Catholic esteem of her and devotion to her can best be perceived.

It is, therefore, into association with Creation and Redemption that the Christian truths must be brought, if their positive worth is to be made directly apparent. Creation and Redemption constitute theology's two main divisions. Every portion and element must be placed in the perspective that these two first ideas embrace. It is with them that instruction must begin and from them that it must be orientated as it proceeds. When other portions are lifted to the same plane, i. e. regarded as equally general divisions, confusion and a certain amount of inaccuracy result. An outline of the content of Catholic theology in orderly subordination to these first facts follows:

God, the Creator.

Definition of God.
Existence of God.
Attributes of God.

Creation:
Angelic World.
The Fall of the Angels.
Hell.

The Material World.
Vegetative Life.
Animal Life.
Man.

Man in his Original Justice.
Intellect possessing truth.
Will tending towards good.
Emotional life in Harmonious Subordination.
Sense life in undimmed vigor.
Virtue, Resultant Conduct.
Prudence, Justice, Fortitude, Temperance.
Man's relationship with God.
Man's Destiny.

The Fall of Man.
Original Sin.
Effects of Original Sin.
Man's Fallen State.
Relation with God.
Revelation.
The Decalogue.
The Old Dispensation.
Its Messianic Purpose.

God, The Redeemer.

The Incarnation.
The Immaculate Conception.
Christ.
The Hypostatic Union.
Purpose of Christ's Life.
Christ's Passion and Death.
Christ's Resurrection and Ascension.
Pentecost.
The Church (Mystical Body of Christ).
The Sacraments.

Under these two main divisions and the suggested subdivisions can be brought every element of the body of Catholic doctrine. The moral system would evolve from the sacramental system and thus a positive presentation of it would be achieved. Under Baptism, the sacrament of rebirth, would come treatment of virtue. The Divinely infused theological virtues transfiguring the natural virtues are specifically Christian conduct. Sanctifying Grace as the life of the soul could be revealed as the source of action and not as a " badge " merely, which signs the Christian as a child of God. The nature of the Church as being Christ's mystical protraction through time, the body of the faithful reborn in Him, the community nature of Christianity, its communal prayer and action, the Divine nature of Christian charity consisting in this that it is the action of God in and through man, all of these positive qualities of Catholic Christianity treated under Baptism would reveal the Church as an economy of life, the Kingdom of God, a fact and not a mere organization struggling to defend a body of beliefs.

Under the Eucharist, Divine Worship, centering about the Holy Sacrifice, could be treated. This would include a complete treatment of prayer against its ideal manifestation, the Liturgy. The Sacrament of Holy Orders, the sacrament which sustains the Church visibly among men, affords substantiation for a presentation of the Church in its Divine organization, its laws and discipline. Penance, the sacrament of reconciliation provides the setting for a treatment of sin, conscience, and the virtue of penance or Christian mortification. In association with Matrimony, the sacrament which engenders the Christian family, basic social and cultural implications of religion could be unfolded. This would, of course, mean that the sacramental portion of religious manuals would have to be greatly enlarged. But this is the essential requisite for a positive presentation, the only change of any consequence that all Catholic instructors seem to agree to as being necessary in the present-day Apostolate.

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"CHRISTIANUS ALTER CHRISTUS."

To the Editor, The Ecclesiastical Review.

In the November Ecclesiastical Review Monsignor H. T. Henry asks "Who was the first to use either of the very striking expressions, *Christianus alter Christus* and *Sacerdos alter Christus*?" After a rather intensive search I came upon the following passages which may have furnished the basis for the expression *Christianus alter Christus*:

Origen, *Contra Celsum*, VI, 79: "Just as we have heard that an Antichrist will come, and we know nevertheless that there are already many Antichrists in the world, so we also know that Christ came upon this earth, and see at the same time that through Him *many Christs* have arisen in the world. . . ."

Methodius of Olympus, *Conv. 8, 8* (Migne, *P. G.* XVIII, 149): "Every one has *become a Christ*, who is baptized in Christ. . . ."

St. Augustine, *In Joann. tract 21, 8* (Migne, *P. L.* XXXV, 1568): "Let us give thanks that we have become not only Christians (Christianos), but *Christ* (Christum) . . . Be astonished, rejoice, for we have become *Christ*."

St. Macarius the Great, *Fifty Spiritual Homilies* (Hom. 30, 1); "For this reason He was called Christ (i. e., the Anointed), that we, anointed with the same oil wherewith He was anointed, might become *Christs*, of the same nature, as it were, with Him and of *one* body."

The only thing missing in these passages is the word "other."

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SECULAR CULTURE CAPTURING CHRISTIAN MINDS.

To the Editor, The Ecclesiastical Review.

Within the past year the clergy of a United States diocese gave a testimonial dinner to one of their members on the occasion of his consecration as bishop of another diocese. The program of the dinner included a series of songs arranged and directed by one of the diocesan consultors. The songs were as follows: 1. Cheer! Cheer for Bishop N. N. 2. Let Me Call You Sweetheart. 3. You're a Grand Old Flag. 4. Moonlight and Roses. 5. When Irish Eyes Are Smiling. 6. The Old

Spinning Wheel. 7. My Wild Irish Rose. 8. I Want a Girl. 9. Auld Lang Syne. 10. Take Me Out to the Ball Game. 11. Harrigan. 12. The Man on the Flying Trapeze. 13. The Yankee Doodle Boy. 14. Comrades. 15. Old Gray Mare. 16. Good Bye, Bishop. 17. A Little Bit of Heaven. 18. The Star-Spangled Banner.—Readers who may think songs more ecclesiastical, if not indeed liturgical, would have been in place, may feel sorry that the list ended with the above. The liturgical apostle, ardent for a renewal in Christ, might have joined lustily in the singing of " It's a long, long way to Tipperary ". We mention this program for possible skeptical readers, as an illustration of how a purely secular culture has captured our Christian minds. We have not begun to plumb the depths of meaning in the ardent desire of Pius X that the true Christian spirit be made to flourish again among all the faithful in every way.

SACERDOS.

THE MISSION OUTLOOK FOR " THE WHITE TRASH ".

In 1932 Erskine Caldwell published a novel called *Tobacco Road*. As a theatrical production it opened in New York in the Fall of 1934. It is still playing. In 1933 the same author produced another novel, *God's Little Acre*. Those who are interested in the theatre and the reviews know about the storm of protest that was launched especially against the road play, *Tobacco Road*. The author's second novel was brought into court by the agent representing the New York Society for the Suppression of Vice, in an attempt to have it suppressed on an obscenity charge. The magistrate decided that the play in question " was clearly not a work of pornography ". The author in his foreword to the popular edition said, " So far it seems that its readers have mainly been seeking sensation and pornography." The author and the magistrate seem to be in agreement. The magistrate decided that the book was not a " work of pornography " (not completely of that nature). The author admitted that " its readers have mainly been seeking sensation and pornography ". He therefore seems to grant that both sensation and pornography are present in his books. If such realistic and profane passages were not included, it is doubtful whether any

publisher would have presented the case that underlies the naked realism found in these two books.

Consider a person wandering into the play, *Tobacco Road*, as I did, after a year in the south. I am by birth and education a New York Stater. I suggested the play to my guest, a priest who had been many years in the South. My purpose in viewing the play was to find out whether it gave an accurate picture of the South as I knew it. After the first act both of us left the theatre. The profanity and suggestiveness were too much. Now, after two more years in the South, and because of new roads built by New Deal funds, which forced me to detour off the beaten path, and because of home missionary work which has taken me into the highways and byways of twelve counties in middle Tennessee, I have altered my opinion of the book and play, *Tobacco Road*. I believe that the author intended to give the reader an idea of the social, economic, moral and religious environment in which millions of " poor white trash " exist. The case could be reversed. Between the lines or between the scenes of the play we should see the non-social, uneconomic, unmoral, not to say immoral, and non-religious conditions under which the " poor whites " live. Some who read the book or saw the play may have dismissed the case, on the grounds that the people involved were only " white trash ". However, as the author says, " It continues to be a term applied by one level of society to a level below it ". It appears that the term, " white trash," originated with the Negro. Considering that there are about ten million Negroes in the South, it would be interesting to know how many millions of so-called " trash " are in existence. In proportion to the general white population in the South, it seems that the ratio of the " pore white " is very high.

Perhaps it would be well to point out the social strata as they actually exist in the South. The upper level is composed of those who think as aristocrats and often dream about their cultured and noble ancestors. Their aristocratic ideas may be based on wealth or a great desire for it—on culture, or just on plain pride. This class was, or still is, the landlord. Next we have that vast army of one million seven hundred thousand families or about nine million souls called tenant farmers and share-croppers. These millions of souls work the land for the landlords, land banks, and absentee landlords, under an agreement to receive

one-half or one-third of the profits in the form of a crop. For the most part they have no land of their own, no tools of production, no stock, and they live in uninhabitable dwellings with their many children, who have insufficient clothes, unbalanced diet, are undernourished, and in many cases almost illiterate. These millions constitute a rather thick layer of humanity. In the next stratum the Negro could be placed. Of course, three and one half millions are tenants and share-croppers. Their problem is claiming the attention of some of the best minds in the social and religious field. At last we come to the " white trash " at the lowest level of our social layers. In their case unbelievable housing conditions, early marriage, large families, malnutrition, extremely low wages—added to their lack of effective and uplifting church and school environment—have caused this group to sink to the depths of the social order. Socially they are the unknown souls who were thrown into the midst of our public squares by the upheavals and volcanic eruptions of the depression. These human souls who lived away from the centers of small towns and cities, and eked out a miserable existence, many of them since the Civil War, were brought into the limelight and studied for the first time under such alphabetic arrangements as T. V. A., A. A. A. and Federal Relief. They were, so to speak, by-products of the depression. Students of sociology have here a new and almost untouched field for investigation. Field studies should be made to determine the number and origin of these uncounted souls. Many problems would come to light as the field was investigated. My interest has been only in passing, as I do not pretend to be an expert. However, I believe that as a priest I should be interested in seeing the social ills of society, and instrumental in suggesting a remedy that would help to cure the social evils affecting such large groups of humanity. Some may doubt the obligation of the Government, State or Federal, to help bring about better social conditions. As Catholic priests and Catholic citizens, our duty is pointed out clearly by His Holiness, Pope Pius XI, in his quotation from Pope Leo XIII's Encyclical *Rerum novarum*: " The duty of rulers is to protect the community and its various elements. In protecting the rights of individuals, they must have special regard for the infirm and aged, for the richer class have many ways of shielding themselves and stand less in need

of human help from the State, whereas the mass of the poor have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the State." Certainly no class in society is in greater need than the so-called " pore white trash ". How to help this group is worthy of our best thoughts and efforts.

The problem of the Catholic Church in the South has been and still is, especially in the rural districts and small towns, to serve the scattered Catholics. In every diocese zealous priests are going out into the highways and byways to bring lost, strayed and stolen sheep back into the " One True Fold." Outside of the larger cities, converts who belong to the best classes of society are few. In the *Extension Magazine* for August 1936, the Rev. Charles J. Baum presents what is, I believe, the experience of most every home missionary priest in the South. He says, " Many in the South are prevented from carrying out their convictions to a logical conclusion, and hence from entering the Catholic Church, by a consideration of the price that must be paid from the point of view of business and social relationships. Here in our mission territory (and this is true in almost every diocese in the South) we live in an atmosphere that is distinctly Protestant, and to some extent unfriendly to the Catholic Church and to things Catholic. Many non-Catholics lack the moral courage to take a step that may result in something akin to social ostracism."

It is not true that the Protestant Churches have lost their hold, at least socially, on the better classes and local business men and women in the small towns of the South. Without miracles of grace, and save for a few heroic souls, converts from the best classes in the South are not being produced. It is my firm conviction that among the poor—yes, even in the poorest classes of society—the Church in the South must look for her raw material. I say " raw ", knowing something about the crude and natural state in which we find the poorest and most under-privileged class. I believe that in general the Protestant Churches, with the exception of new movements, such as the " Church of God " and the " Nazarenes ", are unable to bring the lowest social classes into their Church. My reason is that most non-Catholic Churches are extremely social in their organization. Therefore their parishioners will not brush elbows

or soil their dresses with social outcasts. Neither do I believe that our Southern Catholics are quite ready to accept the " white trash " in their present state into the Church. With their lives cast in such a terrific Protestant environment, some of our Catholic people are influenced by false notions of the true Church. However, because of its non-social, inter-racial and Catholic nature, the Church reaches into the world of men of all races and social classes and brings all within the true fold of Christ. In our large cities and in cosmopolitan parishes Catholics of all walks in life worship God and receive Christ in Holy Communion side by side, at the same altar rail. The Catholic Church and she alone has been and ever shall be " All things to all men " that she may gain all. Only a Church with the courage of Christ Himself can be pointed to as the friend of sinners and social outcasts. She can and does take into her fold the lowliest of men. Unless St. Paul's words mean nothing, his first converts were the poorest of the poor: " There are not many wise according to the flesh, not many mighty, not many noble. But the foolish things of the world hath God chosen that he may confound the wise; and the weak things of the world hath God chosen that he might confound the strong." [1]

After the barbarian invasions the Church converted, civilized and educated—and thereby lifted up socially—the hordes of Huns who invaded the Europe of that day. The Catholic Church today has before her, almost the same kind of task in converting, civilizing, educating and uplifting the lowest class of society in the South. Southern newspapers are aware of the failure of Protestant Churches in solving the social evils. The Memphis *Press Scimitar* says, " For the share-cropper, the Church does not exist. They are not able to maintain churches of their own. Without money to buy food and clothing, it is certain that they cannot build churches and pay preachers. As a result, share-croppers' children grow up without the simplest knowledge of religion and without its guiding and restraining influences ". " They are religious outcasts in a land famous for its religious zeal—passed by, not worth saving." [2] " The rural Church, formerly the center of community life, has disappeared." [3]

[1] I Cor. I 26-27.
[2] Scribners.
[3] *New York Times.*

No amount of Government aid or planning alone will bring about a " more abundant life " for those who do not have it. The Church alone can bring about a more abundant life through that life of grace of which Christ said, " I am come that you may have life, and more abundantly ". How to bring about this more abundant life to those who need it so desperately, is the present glaring mission problem of the day. Unless the Church reaches and teaches these millions of social outcasts something positive to fill their craving hearts and souls with hope, all too soon will they be taught the negative and ultimately destructive and despairing doctrines of Communism.

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TRIBUTES TO THE FORCE OF OUR LORD'S PERSONALITY.

Prophets, teachers, leaders, makers of history, appear and disappear. They are remembered for a time and then forgotten. Only one figure in the course of human history remains, " the same yesterday, to-day and for ever," not only in the hearts of His followers, but even in the minds of those who deny Him.

Our Lord is not only the God-Man worshipped by Christians, not only the one figure that dominates all history, but He is also the one Personality from which neither believer nor unbeliever can escape, the one leader upon whose teaching no thinker, however unbelieving, has ever dared to cast odium.

If it be useful and profitable to study the great lives of Christ—and how many is their number—written by believers, followers of Christ and workers for the establishment of His kingdom, it is not without interest to learn the testimonies of those who, denying Christ's divinity, and perhaps even working for the destruction of His kingdom, could yet never escape from the power and charm of His personality.

Even the apostate Renan, whose *Vie de Jésus* is supposed to have disturbed the faith of many, yet says in this same life: " Jesus is the common glory of the human race. He remains for humanity the inexhaustible source of moral regeneration. Jesus is without peer, his glory remains intact and will always be renewed. Whatever may be the unexpected phenomena of the future, Jesus will never be surpassed. He is the cornerstone of

humanity, and this to such an extent that to sever his name from the world is equivalent to convulsing it to its very foundations." [1]

And Rousseau: "What particularly attracts me in the character of Christ is not merely the benevolence of his morals and his simplicity, but still more his philanthropy, his good taste. He was both indulgent and just, mild toward the weak and terrible toward the wicked. There is in his ethics something extraordinarily tender and attractive. Were he not the wisest of mortals he would yet remain the most lovable".[2] And in another place he says: "I do not know why the ethical beauty of our writings is ascribed to the progress of philosophy: these ethics were Christian before they were philosophical." [3]

Harnack in his *Nature of Christianity* pays also his tribute to the unique personality of Christ: "The greatness and power of the preaching of Christ lies in the fact that it is so simple and yet so rich: so simple that it seems to be contained in each idea introduced, and so rich that each of these ideas appears inexhaustible, so that we find ourselves unable ever to master thoroughly the maxims and parables. Across the centuries they speak to us with all the freshness of actuality. He who had not where to lay his head yet does not speak as a hero of asceticism, as one who had broken with everything, yet not as an ecstatic prophet, but rather as one who had found peace in his own soul and who could give living comfort to others. He strikes the most tremendous chords, he places before man an inexorable choice, he leaves him no loophole of escape. Nevertheless, here again the most shattering demands appear quite natural, and he expresses them as a matter of course. He speaks of them in a language such as a mother might employ in speaking to her child." [4]

No one has perhaps ever grasped the religious outlook of Goethe. But one thing is certain, he was enormously impressed by the ethical teaching and by the personality of Christ. "If I am asked if it be possible to my nature to render Him adoring veneration, then I answer 'by all means'. I bow down before Him as the divine revelation of the highest ethical principle." [5]

[1] *Vie de Jésus*, 59, 451; 93, 459, 426. [2] *Lettre de la Montagne.*
[3] Quoted by Rauschen, *Lehrbuch der Kath. Religion*, 1917, II, 41.
[4] Harnack, *Wesen des Christentums*, 24 and 33.
[5] Eckermann, *Gespräche mit Goethe*, III, 255.

Marmontel, a pupil of Voltaire, writes: " History has drawn for us human beings distinguished by some one virtue; philosophy has praised them, eloquence extolled them, poetry has created them; but a character so astonishingly perfect [as that of Christ] has never been drawn, not even in the fabulous imaginings of poets. In their heroes we find always only one predominant quality surrounded by weaknesses, mixed with pride, ambition or interest in greatness or glory. But here we find on the contrary the harmony of all virtue, living virtue, the sum of all virtue." [6]

Even Straus's subversive criticism recognizes " that it can be proved that for all time that it is impossible to surpass Christ in those matters of religion which are the highest manifestation of man's nature." [7]

Voltaire himself acknowledges: " While other sages have not even influenced the morals of the street in which they lived, Christ changed everything by his example." [8]

The great critic St. Beuve who, if a believer, certainly did nothing for Christian apologetics, says in one passage in his work on Port Royal: " Even if there were no prophecies to announce Jesus Christ, even if he had worked no miracles, there is something so divine permeating his life and teaching that we must fall under its spell." [9]

To come to more modern times, Theodor Keim, an evangelical theologian and exponent of Bible criticism, who wrote a popular *Life of Jesus of Nazareth*, states: "The dethroned Messiah has been enthroned in the history of the ages. In the midst of the passing of all things his throne still stands after sixty generations. From its steps there rises in varied melody the great paean of praise, sung by so many of the great and little ones of the earth, who have found in the person of Christ, the most precious treasure of their existence, and who have silently loved, or who, taking an active part in the world's work, have, as orators, or sages, or artists, loudly extolled him." [10]

[6] *Leçons sur la morale*, p. 77.
[7] *Streitschriften*, III, 52.
[8] *Divinité de Jésus*, 265.
[9] *Port Royal*, 350.
[10] Quoted by Braig, *Vorträge über J. Chr.*, 217.

Braig also quotes from Eucken, who in the spirit of modern Protestantism was the protagonist of the idealistic metaphysics of the nineteenth century: "If so much depends on the personality of a founder, surely it is an immeasurable gain for Christianity to be based upon the life and personality of a being so lifted above, and securely removed from all that is base in human nature, and from all those contradictions which are wont to disintegrate human life. Here homely simplicity is united with unfathomable depth, youthful joyousness with the deepest earnestness, depth of feeling and tenderest sensibility with a mighty zeal for what is holy and unflinching courage against an inimical world. Trust in God and love of man form in Christ an indivisible whole. The highest good is at the same time a certain possession, and an inexhaustible task. Each saying has the delicate perfume of poetry, and takes its images from natural surroundings, exalting and ennobling them. Nowhere is there a trace of the artificial, or of that exaggeration and exuberance, into which the Oriental so easily falls. There is nothing that strikes us as foreign or oriental; what we find is a clearly defined personality, an individuality which is the medium of a humanity so sublime that it purifies and ennobles. This personality has become by reason of its tragic experiences the prototype of human destiny, a prototype so movingly impressive that the dullest sensibility cannot deny its influence." [11]

Among many outside the Church, even among some who are looked upon as unbelievers, testimony is also given as to the divinity of Christ.

Goethe, whose general religious outlook would not lead one to think that he believed in Christ's divinity, yet says thus of Him: "He went His way unmoved, uplifting all, communicating to the ignorant His wisdom, to the poor and sick His riches and strength, appearing thus to put Himself on a level with them, yet openly proclaiming His divine origin, and the divine nature in Him." [12]

Even Kant acknowledged, if with the reservations peculiar to his philosophy, that it is perfectly rational to believe in the divinity of Christ. And Rousseau, the prophet of the perfectibility of man, was yet forced to exclaim: "The death of Jesus

[11] *Vorträge*, p. 170.
[12] *Wilhelm Meister*, II, 166.

has been compared to that of Socrates: the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God." [13]

Schleiermacher, the great writer and Protestant divine, has some fine words on the divinity of Christ. In one of his letters he writes: "When He uttered that 'Yea' ('I am', in the English translation of the Vulgate,—in answer to the High Priest), the greatest word ever spoken by any man, this word was the most splendid apotheosis. No divinity could be more certain than that which thus declared itself." [14]

Schiller embodied in high verse this same idea of the divinity: "The heart does not suffice unto itself. Faith needs an earthly pledge, if it is to make what is high and heavenly its own. Therefore God became man, mysteriously enclosing the invisible gift of heaven in a visible body." [15]

We all know the testimony of Napoleon: "I myself have stirred multitudes to enthusiasm, making them face death for me; but for this my presence was necessary, the electric spark of my glance; this I could not communicate to my generals, and I have never learned the secret of perpetuating my name and my love in the hearts of men, working wonders there without the help of matter. . . . This is the fate of all great men. We are forgotten and the name of a conqueror like that of an emperor lives but as a theme for school composition. What a difference between my misery and the eternal kingdom of Christ, He who is loved, preached, adored all over the world. Did Christ really die? Does not this death rather mean to live eternally? What is the death of Christ? The death not of a man but of a God." [16]

The testimony of the great Herder, Lutheran minister but also poet, philosopher, historian: "Open your heart to the voice of revelation. In the beginning before all creation was the Word. It was with God. God was the Word. It is the splendor of His glory, the character that is His image and counterpart, the visible manifestation of His Being, lost in infinity, light and fullness. The Word is the only begotten, the beloved, the exact likeness in which the invisible God is well pleased. Who sees Him sees the Father, for He and the Father

[13] *Emile*, I, 4.
[14] 5th letter, *Werke I, Theol. I*, 432.
[15] *Maria Stuart*, V, 7.
[16] *Mémoires*.

are one. The whole conception of the New Testament rests on this revelation; even babes must discover it, for without it, without this fundamental notion of the eternal divinity of Jesus, all is but shadow and fragment." [17]

A. N. RAYBOULE.

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THE YOUNG PRIEST PREACHES.

Articles on preaching frequently cause the wish that the admirable and scholarly priests who decry the decay of pulpit oratory would offer to the young priest a clear-cut program to follow, rather than the customary theory. As a rule such articles turn out to be a more or less interesting review of the seminary course in Homiletics.

The course in Homiletics has done its work for the newly ordained priest; it has left its imprint whether that imprint is consciously realized or not, and will serve as a valuable sermon background without further attention. The problem of the young priest is to step out of the world of theory into a world of realties. And this step is most effectively made by simple attention to fundamentals.

These paragraphs offer the program of a young priest who has wrestled sincerely with the problem of preaching for something more than five years.

1. Let the newly ordained set aside sermon books. They offer the sermons of men who have, presumably, learned to run: the young priest is merely learning to walk. Besides, he has convictions and thoughts of his own, and sincerity and originality atone for possible imperfections.

2. The young priest will do well to take up simple sources for his sermon material, e. g. The New Testament, The Catholic Catechism (complete) by Gasparri, and his author on Theology. Add to these the experience that comes to nearly every young priest from week to week to set his thoughts in motion, and he has a splendid foundation for his sermons. Each hour spent in the confessional, each sick-call, each visit to the class-room, each reasonable or unreasonable person who brings a problem to the parlor deepens the young priest's knowledge of human

[17] *Religion und Theologie*, IX, 29.

nature, and intensifies his realization of the need and the wonders of God's grace. All, important in the work of preaching.

3. Let the young priest by all means write his sermons. To speak ex tempore or near-extempore may be flattering to the fluent young preacher, but it does not foster orderly thought. Practice will soon demonstrate that the need of putting something on paper stimulates thought.

4. It is wise to sketch the written sermon, that is, to reduce it to its least common denominator. This process will sometimes indicate a slip in logic, and will likewise offer something tangible for that dread moment of the newly-ordained, when memory fails.

5. Experience has taught the writer that a considerable portion of every sermon, and not seldom, the most telling portion, presents itself after the composition of the rough draft. The reasons for this are probably these: (a) the mind is at work; (b) and more important, God Himself rewards effort.

6. The young priest with sufficient humility to realize the importance of a five-minute visit to our Lord in the Blessed Sacrament before the composition of a sermon will obviously far outdistance his fellows of equal talent.

7. Bismark is credited with the remark, " There is no subject so intricate but that the heart of the matter may be ripped out in a few words." That remark might well serve as a motto for first-year preachers. Our people are hungering for thought that will deeply impress their intellects, for motives which will powerfully incline their wills to what is good. Polish of language and ear-pleasing turns of rhetoric can never supply for the substance of faith to which they are entitled. This writer is fully convinced that a young priest who restricts the duration of his Sunday sermon to from five to seven minutes, during his first year, and who at the same time boils down his subject matter to fit, will develop into a clear-thinking, powerful talker.

8. If preaching today is a lost art among young priests, it is mainly due to false (not intentionally so) writers and teachers who have stressed the accidentals of gesture and modulation, and figure of speech and oratorical humbug to the detriment of genuine religious thought and priestly conviction.

JOHN J. O'BRIEN.

PERIOD FOR PASCHAL DUTY, AGAIN.

Qu. Will you please explain at greater length why the Conference in the September issue of THE ECCLESIASTICAL REVIEW, p. 296, states that the "time for making one's Easter duty begins in the United States on the First Sunday of Lent . . . " whereas canon 859 § 2 permits Ordinaries to anticipate the beginning of the period, *non tamen ante quartam diem dominicam Quadragesimae.*

Resp. Since the fifteenth century the period within which every Catholic who has attained the age of reason must receive Holy Communion has extended from Palm Sunday to Low Sunday.[1]

This has been the general law down to the present and is renewed in canon 859 § 2. At the same time the Code empowers local ordinaries to extend this period for their entire diocese (*etiam pro omnibus suis fidelibus*), but so that it will not begin before the Fourth Sunday of Lent and not go beyond Trinity Sunday. This is now the common law for the whole Church.

Quite early our first bishops realized that the wide expanse of parishes and the dearth of priests rendered it difficult, if not impossible, for all the faithful in their vast dioceses to receive Holy Communion within the fortnight from Palm Sunday to Low Sunday. Therefore at the First Provincial Council of Baltimore, held in 1829, they sought relief from this difficulty and obtained the following indult from the Holy See:

DECRETUM

SACRAE CONGREGATIONIS GENERALIS DE PROPAGANDA FIDE, QUO PROROGATUR TEMPUS AD SATISFACIENDUM PRAECEPTO COMMUNIONIS PASCHALIS.

Cum in S. Congregatione Generali de Propaganda Fide, habita die 28 Junii anno 1830, relatus fuerit supplex libellus ab RR. PP. DD. Archiepiscopo Baltimorensi et Episcopis Foederatarum Americae Septentrionalis Provinciarum, in Synodo Provinciali mense Octobri anno 1829 celebrata congregatis exaratus, quo SSmum Dnum Nostrum precabantur ut, habita ratione Sacerdotum inopiae, locorum distantiae, et consuetudinis jam vigentis, facultatem concederet, pro omnibus illis

[1] " . . . Intelligimus itaque optimo iure satisfactum esse Canoni, si in hebdomada Sancta vel infra octavam Paschae Resurrectionis Dominicae . . . fideles praeparatione debita sanctum Eucharistiae pignus accipiant, et cum Domino Pascha celebrent ad salutem, et huic sententiae omnes volumus acquiescere."—Eugene IV, letter "*Fide digna*", 8 July, 1440—*Fontes*, n. 53.

Dioecesibus, prorogandi tempus ad satisfaciendum praecepto Communionis Paschalis a prima Dominica Quadragesimae ad Dominicam SS. Trinitatis inclusive; eadem S. Congregatio, referente Emo ac Rmo D. Cardinali Petro Caprano, censuit ac decrevit supplicandum SSmo Dno Nostro pro gratia.

Hanc autem S. Congreg. sententiam SSmo Dno Nostro Pio, Div. Prov. PP. VIII relatam per R. P. D. Castruccium Castracane, Sacrae Congregationis Secretarium, Sanctitas Sua, in audientiae die 26 Septembris 1830, benigne approbavit, et petitam facultatem concessit.

Datum Romae ex AEd. dic. Sac. Congreg. die 16 Octobris 1830.

D. MAURUS CARD. CAPPELLARI, *Praef. P.*

C. CASTRACANE, *Sec.*[2]

Although this indult goes beyond the concession made in canon 858 § 2, it nevertheless retains its force in view of canon 4 which ordains:

. . . indulta quae, ab Apostolica Sede ad haec usque tempora personis sive physicis sive moralibus concessa, in usu adhuc sunt nec revocata, integra manent, nisi huius Codicis canonibus expresse revocentur.

Now canon 859 § 2 does not contain any clause that would revoke such an indult as that granted our bishops in 1830. Therefore it follows that that indult has not lost its force and in virtue of it our bishops are empowered to set not only the Fourth Sunday in Lent, as canon 859 § 2 permits, but indeed the First Sunday in Lent as the date for the beginning of the period within which Easter Communion must be received; and they can prolong that period to Trinity Sunday inclusive.

Generous as that indult was, the Fathers of the Second Plenary Council of Baltimore appreciated the desirability of conforming to the general law of the Church in this matter; wherefore they ordained in section 257:

. . . Si cui vero Episcopo visum fuerit in ejus dioecesi eam dari sacerdotum copiam, ut facile coarctato tempore omnes praecepto satisfacere possint, laudandus erit, si paulatim ac prudenter ad universalem Ecclesiae disciplinam propius accedat.

This provision of the Second Plenary Council of Baltimore as well as the wording of the above mentioned indult itself

[2] *Concilia Provincialia, Baltimori habita ab anno 1829 usque ad annum 1849,* (2 ed., Baltimore, 1851), p. 92.

show that the Conference in the September 1936 issue, p. 296, is not quite exact: the time for fulfilling the Paschal precept does not in virtue of that indult begin in the United States on the First Sunday of Lent, but our local ordinaries are authorized to determine it so, if they deem it advisable. And neither that indult nor canon 858 § 2 compels them, if they make any extension of that period, to extend it to the full term of the indult or of canon 859 § 2; if they see fit, they may make any extension of the period for receiving Paschal Communion, provided they keep it within the limits of the indult of 1830. If our bishops do not make any extension of that period, then the time for receiving Easter Communion is limited to the two weeks from Palm Sunday to Low Sunday.[3]

Is this advisable? To abolish the practice of more than a hundred years may not be easy. It is true, very many Catholics, perhaps even the great majority, approach the Holy Table on Easter itself. Still there are not a few who will not be able to understand this "change" and will raise difficulties to conforming to it. Moreover, in nearly every diocese of this country there are still subsidiary churches which are so situated that the pastor cannot attend them within the short space from Palm Sunday to Low Sunday. And it will hardly be proper to restrict the time so that some of the faithful will have practically only one day on which to fulfill their Easter duty It is no doubt in view of such considerations that the Fathers of the Second Plenary Council of Baltimore urged caution when they modified their wish to see our practice to conform to the universal law with the words *paulatim ac prudenter.*

To sum up: (1) canon 859 § 2 fixes the fortnight from Palm Sunday to Low Sunday as the period within which every Catholic who has reached the use of reason is bound to receive Holy Communion; (2) it authorizes every local ordinary to extend this period for his whole diocese, but not earlier than the Fourth Sunday of Lent nor beyond Trinity Sunday; (3) the indult of 1830 empowers our local ordinaries further to anticipate the beginning of that period to the First Sunday of Lent.

VALENTINE T. SCHAAF, O.F.M.

[3] Cf. Connell Clinton, *The Paschal Precept,* The Catholic University of America, Canon Law Studies, n. 73, (Washington, 1932), p. 73-76.

MORE LEAKAGE OUT OF PETER'S BARQUE.

To the Editor, THE ECCLESIASTICAL REVIEW.

A thought-provoking article by one who signed himself "A Worried Pastor" appeared in the November 14 issue of *America*. The author was worried about the "leakage out of Peter's barque". After a house to house survey of his presumably large and admittedly well-organized Eastern parish, the pastor gave some statistics indicative of the *status animarum* of the flock committed to his charge. Evidently these statistics were as much a surprise to him as they are to us—he scratched his "venerable gray hairs" and wondered if his was really the worst parish in the world or if "there are any other parishes in the United States with such a lamentable moral and spiritual tale" as his. Concluding, he called upon the shepherd of any "highly efficient, unspotted-by-this-world parish" to prove that things generally were in a not-so-bad condition, and he asked of any priest to suggest what could be done to stem the leakage.

I by no means make the claim that the parish in which my lot is now cast is a paragon. I make no pretence of knowing how to stem the leakage. But the Worried Pastor's findings moved me to gather the same statistics in our parish—to see how a typical Western parish compares with one which I assume to be typical of Eastern Catholicity. Here are the figures as I found them:

	East	West
Number of children per family	1.7%	1.1%
Number of childless marriages	25%	24.1%
Mixed marriages	23%	35%
Invalid marriages	11%	12.5%
Impossible validation	4%	5.6%
Children raised Protestants	2.3%	6.5%
Families separated	5%	4.2%
Single persons	20%	16.4%
Missing Mass on Sundays	11%	14.3%
Failing to receive Easter Communion	9%	16.7%

It may be well to say that the information on which our figures are based was gathered not in one hurried parish visitation, but through census-taking which goes on continually in this parish (by the priests of the parish, not the laity, or nuns). From these figures the following conclusions may be drawn:

First, the patent conclusion, that in almost every respect conditions here in the West are worse than they are in the East. We have fewer children per family, a higher percentage of mixed marriages, more invalid marriages, almost twice as many children of Catholic parents being raised outside the Church, a larger percentage of our people away from Sunday Mass and Easter duty. Among the reasons that might be adduced for our sadder condition here in the far West are these:

a. Many of our people have come from the East in recent years. They have severed ties of family, friends, and home. They are among strangers. Strangers themselves, they easily fall into habits of carelessness or indifference, and the external influences that would fortify the voice of conscience are sadly lacking.

b. They are living in a community which is not settled, stable, ordered. The unsettled life of the community influences their way of living, makes it more difficult for them to settle down to an ordered way of life spiritually.

c. Many of them have left small, quiet Eastern communities and now find themselves exposed to the dangers to faith and morals that are inevitably to be found in a large community—a city predominantly irreligious and with all the allurements and pitfalls that beset Christian morals.

d. Our Catholic educational system here is still in its infancy. Most of those who were born and reared here, lived their early lives without the benefit of a Catholic elementary school training. Even to-day, we lack the abundance of Catholic primary and higher schools to be found in Eastern cities.

My second conclusion is that there is more urgent need here to stem this greater leakage from Peter's Barque. How can it be done? Without presuming to answer this question, I might suggest: The leakage will gradually decrease as the community settles down to a more regular, ordered life, as it will in the next decade. The development of the Church, the establishment of new parishes, the opening of new schools, a fuller Catholic community life, increased priestly vocations, etc., will be of inestimable value. Meanwhile, we must make up our minds to pay

more attention to our boys and girls in public schools—grammar, junior high and high school. They are ours. They are generally from homes that are less truly Catholic than the homes of our parochial school children, hence they are more in need of our interest, care and encouragement. We must find ways and means to integrate them into the life of the parish. Meanwhile also we might be more interested in our young men and young women. To inveigh against mixed marriages is not enough. We must do something positive to bring our Catholic young people together. Thirty-five per cent of all the marriages in this parish today are mixed marriages. A veteran missioner once told me that nine out of ten mixed marriages result in loss of faith in the first or second generation. What can the future hold for us in America, unless this increasing trend toward mixed marriages be stemmed?

Dear Worried Pastor, if you were selfishly interested only in your own parish, you would find comfort in knowing that yours is not the worst in the world, after all—as I find comfort in feeling that neither, please God, is ours. But you are Catholic, interested in the welfare of the Church universal. Hence I know that these facts and figures will have brought you little consolation. One recalls the words of a recent French writer, Charles Péguy: " It takes creatures of every kind to make a creation, parishioners of every kind to make a parish, and Christians of every kind to make a Christendom ". Personally, I find consolation in remembering that the Church is still *Peter's* barque, and Peter is but the visible Vicar of Him whose wisdom " reacheth from end to end mightily, and ordereth all thing sweetly ". God once permitted Arianism to draw one-third of the whole membership of the Church away from the unity of the Mystical Body. Jansenism, Gallicanism, Modernism—all made their inroads. Today, it is indifferentism. In the Providence of God, we will weather this new storm. Christendom is His, the Church is His. The Church at large enjoys today greater prestige than at any time since the Reformation. True are the words of the Vicar, that the Catholic Church stands " erect in the midst of the moral ruin which surrounds her " and " raises her voice in token of her divine ambassadorship ". The

world today recognizes the authority that is in that voice. The moral influence of the papacy is greater now than ever before in modern times. Witness the widespread publicity given to every public utterance of the Holy Father. Witness the fact that during the past year, in the United States alone, upward of 63,000 adult converts sought safe shelter and spiritual guidance in Peter's venerable barque. The world today respects *perhaps more than ever before* the mission of the Catholic Church. Contrast the respectful, cordial reception everywhere accorded Cardinal Pacelli during his recent visit in America, with the scandalous reception which Archbishop Bedini received in several of our large cities during his visit to this country in 1853.

We who love the Church must rejoice in her increased prestige and well-being. That her influence at the same time could be greater on the lives of our Catholic people, we cannot deny. To make it such is our task. Preaching Catholic Action to our people, we tell them that its indispensable basis and first and greatest end is the pursuit of personal Christian perfection—the increase of personal sanctity. On the occasion of my priestly ordination a saintly bishop, now dead, wrote as follows: "You are now a priest and a young one. Only one who has become a priest can know the joy that is yours these first blessed days. . . . In a few months you will return to the United States to put into effect the beautiful resolutions made over and over again in the quiet of Seminary meditation, kneeling at the tombs of the Saints, poring over sacred books. May they be stronger as the years go on. May their realization be progressive always. There is much work to be done in this beautiful land of ours. We want saintly and sacrificing priests. No others will do. So, my dear Father, steep yourself in the spirit of the Apostles. Put much prayer into your life. Come back to give always of spirituality that is living and active and unbounded within you". It is more than possible that in the pursuit of greater personal perfection, by "putting much prayer into our lives," by the constant effort to make of ourselves "saintly and sacrificing priests", we will be doing our utmost to stem this leakage from Peter's barque.

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FINE LANGUAGE IN THE PULPIT.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Sharp's article on "The Making of a Good Preacher" in September 1936 issue of the REVIEW is interesting. Especially good is page 248, where simple language and understandable speech are advocated, and reference made to another article, entitled "Fine Language in Catholic Press and Pulpit" from the April 1936 issue. May I be allowed to append a few lines to this part of the article?

Glenville Kleiser, in his volume, *How to Develop Power and Personality in Speaking*, says on page 74, "Preference should be given whenever possible to the short, simple Anglo-Saxon word. The study is not to resolve itself into mere 'word-hunting' and a desire to dress one's thoughts in sesquipedalian language. . . . A large and ponderous vocabulary may be a hindrance to expression. Edmund Burke frequently discloses this fault. The charm of the Gettysburg address lies chiefly in its simplicity of language." Then he quotes twenty-eight verses from Addison Alexander, every word a monosyllable.

In about 1870 Cardinal Newman was asked by a group of students at Maynooth Seminary for suggestions on the preparation of sermons. His reply tells them "to use words most likely to be understood. . . . He who tries to say simply and exactly what he feels and thinks, what religion demands, what Faith teaches . . . will be eloquent without intending it." [1]

In Cardinal Mercier's Retreat to his priests, we find him of the same mind. There is an English translation of these discourses.

SENEX.

THE PARABLE OF THE LOCKED DOOR.

To the Editor, THE ECCLESIASTICAL REVIEW.

I was much pleased with an article in October 1936 issue of THE ECCLESIASTICAL REVIEW under the title given above. A reason given for locking up a church in the evening is fear that the sacred place will be robbed. Such an excuse may stand in the country or isolated parts of a town, but in a city with a

[1] For the full text see "A Letter from Cardinal Newman," *The Catholic Mind*, 8 April, 1936.

lighted rectory next door, people passing by the church and some, even a few, going in for a visit and with the edifice lit up, there will be less danger than in broad daylight, when at certain hours the church is vacant. But what about the expense of lights? They are necessary. A high-low bulb, in large buildings a couple more, together with vigil lights, will dispel darkness and robbers, prevent people from stumbling and afford women a feeling of security. The burning tapers might serve to defray the electric bill. The good done to souls will be incalculable—negatively by withdrawing people from gossip, night-clubs and wasting time; positively by graces received. Some passing by will hear a secret voice whispering, *Ecce, sto ad ostium*, and they will enter. They will knock with pious ejaculations and *pulsanti aperietur*. Master and servant will sup together in loving colloquies.

When I first saw the title, " The Parable of the Locked Door," I thought it was a commentary on the Gospel and the Apocalypse, which I have just quoted above. May I be permitted to add the following true parable? When in 1936 I was visiting parts of South Florida, I passed by a massive church. In spite of the crowded thoroughfare, I spied two urchins about seven years old running up the granite steps. Being in bathing suits, they hesitated to enter the church and flopped down on their knees at the top of the stairway. Behind the open doors was a screen hiding the altar. So the tots crouched, tilted back their heads and peeked under the screen to catch a glimpse of the tabernacle. The Good Shepherd hidden behind this door of His sheepfold must have unlocked His Sacred Heart and poured graces upon His lambkins. After praying a short time the boys withdrew. The Lover of innocent children, who chose them to perfect praise, gives us these two cute tots as a parable to teach adults how to seek Him at the locked door.

AMBULATOR II.

CONGREGATION REQUIRED FOR BENEDICTION.

Qu. How many persons must be present to give Benediction of the Most Blessed Sacrament? In a certain Religious Community there are often only the three members of the Community present. May Benediction be given in such circumstances? F. C. H.

Resp. An almost identical question was answered in December 1935 issue of the REVIEW, pp. 618 and 619. It would be unreasonable to hold a solemn Benediction service in the presence of only three persons. Canon 1274 § 1 (last lines) required a "just and grave" reason. Moreover, the Second Plenary Council of Baltimore, No. 375 (quoted by Wapelhorst, eleventh edition, page 288, No. 187 b) allowed solemn Benediction in all churches and religious Communities on Sundays and feasts of the first and second class, only on condition that it could be done with due solemnity: "saltem quandocumque debita cum solemnitate fieri poterit". Of course, if there are only three persons present in the church or chapel, the "debita solemnitas" is missing. This would not be the case if the three Sisters would gather in their chapel at least a dozen outsiders.

SPONSOR IN ADULT BAPTISM.

Qu. Is there any obligation to have a sponsor for the baptism of an adult?

Resp. *Per se*, the obligation of having a sponsor is grave. The Ritual for Baptism of adults expressly states that the sponsor should make the Sign of the Cross on the candidate. See canon 2256 and the first paragraph of canon 1791.

GOSPEL OR GOSPELS.

Qu. Am I right in holding that we should speak of the Gospel of Jesus Christ and that we should speak of the Gospels of the Evangelists?

Resp. This is the correct usage.

PARISH SALARIES AND EXCESS PAYMENTS.

Qu. If the bishop regulates the salaries of pastors, assistants and Sisters, is a pastor permitted to pay more than the amount stated?

Resp. It is wrong for the pastor to give more than the amount stated, if taken from the funds of the parish. Of course, a pastor might supplement such salary from his own personal resources, if he wished to do so. If excess payments are made from the funds of the parish, the obligation of restitution arises.

MASS CARDS.

Qu. Is it proper to give Mass cards to non-Catholics on the occasion of the death of a non-Catholic friend?

Resp. It seems quite improper to do this. It could easily lead to misunderstanding, and it is out of keeping with the spirit of the Church.

THE OPEN CORPORAL.

Qu. When the chalice is on the altar during Mass, is there any liturgical objection to the opening of the corporal even though the chalce veil touch it?

Resp. The Sacred Congregation of Rites D. 3448, ad. 12, makes it obligatory to open the corporal and place upon it the chalice covered by the veil.

INCENSATION AND PAX AT SOLEMN SERVICES.

Qu. At a Solemn High Mass there are in the sanctuary, in choir, priests, scholastics not having received the tonsure, Brothers, and a vested choir of chanters, composed of scholastics and seminarians. Are all these to be incensed at the incensation of the choir? If not, which ones? How many swings of the censer and bows? Considering the same groups in the sanctuary, to whom is the *Pax* to be given?

Resp. At a solemn High Mass and at solemn Vespers, all priests present in the choir should be incensed individually, if possible. If there are too many, they may be incensed collectively—except dignitaries, who should be honored with an individual incensing.

Scholastics, Brothers, vested chanters, seminarians should be incensed collectively.

The Superior of a Community and the Pastor in his own parish church must be incensed with two double swings of the censer (*duplici ductu et duplici ictu*). The other priests are entitled to only one double swing (*unico ductu, duplici ictu*). The " swing " or " *ductus* " consists in raising the censer with the right hand toward the person to be incensed. The " *ictus* " consists in moving gently to and fro the raised censer.

Groups of persons incensed collectively receive one double "swing", i. e. they are incensed "*unico ductu sed duplici ictu*".[1]

In incensing individuals or groups of persons, the deacon or the thurifer must bow each time, before and after.

The *Pax* has not to be given to each individual, nor even to each priest present in the choir, but only to the first person of each row or tier.

COPE AT COMPLIN BEFORE BENEDICTION.

Qu. Is there any justification for the celebrant wearing the cope during the singing of Complin in choir? Is the fact that Benediction follows immediately after Complin sufficient reason for wearing the cope during Complin?

Resp. At Complin the celebrant should not sit on the bench near the altar as at Solemn Vespers. He should preside from his own stall in the choir and should wear only his usual choir habit. There is no justification for his wearing the cope during the singing of Complin, even if Benediction follows immediately. In this latter case let him receive the stole and cope after Complin, at the bench in the sanctuary; or still better, let him return to the sacristy and there put on stole and cope.

WEARING COPE DURING HOLY HOUR.

Qu. Is it proper for the priest to wear the cope at the exposition of the Blessed Sacrament at the beginning of the Holy Hour and to kneel before the altar wearing the cope during the whole hour? Or should he wear the cope only for Benediction proper?

Resp. It is not forbidden to wear a cope (over the surplice and stole) at the exposition of the Blessed Sacrament at the beginning of the Holy Hour, and to kneel before the altar wearing the cope during the whole hour. But it is *preferable* to do no more than is prescribed by the rubrics, and to wear the cope only for Benediction proper. Moreover, in summer the weight of a cope during a full hour would be an unreasonable torture.

[1] See Hébert: *Lecons de Liturgie. Cérémonial*, pages 31 and 32; and Wapelhorst, pages 188, 189.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

A new edition of the Rheims Version of the New Testament * has been published under the editorship of the Rev. James A. Carey, M.A., Professor of Sacred Scripture at Dunwoodie Seminary, New York. The purpose of the new edition, in the words of its preface, is " to give to American Catholics . . . the Rheims-Challoner text free from the many literary defects and blemishes which mar its style and otherwise detract from its majesty as the written expression of the Word of God ". In pursuance of this aim, the corrections introduced are of three kinds—changes in punctuation, eradication of obvious minor errors, and clarification of hopelessly inaccurate or obscure verses. The emendations have been judiciously introduced, and the result—in no way a new version, as the editor carefully notes—is a definitely improved edition, particularly along grammatical lines, but likewise—if less frequently—in the direction of clearer thought. A more daring comparison with the original Greek, with a view toward the omission of what is not sustained by any critical edition of the Greek text (as, for instance, the omission of the words " that we be of the same mind ", and " rule " from Philippians 3:16) and toward the elucidation of those delicate nuances of the original text beyond the power of the Latin (as in John 20:17, where " do not touch me " is surely " cease touching me ", with the presupposition that Magdalen has already been performing her customary devotion)—this perhaps could not be expected, as it would seem to implicate not merely a new edition but a new version of the Vulgate, toward which there is at present little inclination on the part of scholars.

As we look almost wistfully toward Catholic scholarship in other countries and see the nearly completed Bonnbibel of Germany, Pirot's *La Sainte Bible* well under way in France (both containing vernacular texts based on originals), the Montserrat Bible of Spain in native Catalan, and the Italian Bible in the vernacular growing under the hands of competent translators, we may well wonder whether this praiseworthy fruitfulness is

* J. C. Wildermann, New York.

not in some measure due to the absence in those countries of a universally accepted vernacular text. Catholic scholarship in England happily has broken through the century-long lethargy which has hung over English-speaking Catholic scholars, with the noteworthy *Westminster Version* of the New Testament from the original Greek, and has thus far also produced two small volumes of the Old Testament from the Hebrew. Not too far in the future, we may hope, we shall have at our disposal a trustworthy, scientific vernacular text to spur us on to erudite work in the Biblical field in the interest of the seminarian and of the educated laity.

A Greek New-Testament text, or a Hebrew text, authenticated as has been the Vulgate, lies beyond the expectations of the present generation; critical scholarship, laboring patiently and painstakingly toward a definitive text, is still far from its goal. But at least in the case of the Greek text, that goal seems daily to grow nearer. A noteworthy volume of the fall of 1935 bids fair to bring us long steps onward toward final success. The author is Father M. J. Lagrange, O.P., who requires no introduction to anyone who has even the merest smattering of interest in Biblical matters. The volume is entitled *La Critique Rationnelle*, and is the second of two to appear under the more general title of *Critique Textuelle;* the first volume is still in preparation, and will deal with the background of textual criticism—paleography, description of manuscripts, and so forth.

The present volume is modestly intended for students, the author explicitly insisting that he does not pretend to address himself to specialists in the field; yet specialists might well weigh the intended practical aim of the work—the clarification and the codification of the bewilderingly abundant material at our disposal for an approach to a definitive text. The volume is divided into five books, each in turn subdivided into two sections: one for Greek documents, the other for Versions. The first book examines the Gospels, the second the Acts, the third the Epistles of St. Paul, the fourth the Catholic Epistles, and the fifth the Apocalypse. The Versions are examined according to the language involved, and the Greek documents according to family groupings noted in a long introductory chapter.

In this opening chapter the author discusses the vicissitudes of the printed text from the efforts of Robert Etienne in 1550 down to the present day; then he turns to a choice of method in seeking out the original text; finally he proposes certain rules for the discernment and choice of the best among many readings. In this last section while, as always, retaining his own individuality, the author leans toward Louis Hevet, whose book *Manuel de critique verbale* appeared in 1911. The first section lists and qualifies the better known editions of the Greek text: the Textus Receptus (of Etienne), strictly speaking not a critical edition at all, based on less important manuscripts; Tischendorf's, betraying too friendly a leaning to the Sinaiticus, though other manuscripts of importance are not ignored; Westcott-Hort's, which gave impulse to the consideration of manuscripts in family groups (started by Lachmann in 1830), and sought the original text in the so-called neutral text (called by Father Lagrange "D"); Weiss's edition of 1894-1900, giving preference to the Vaticanus, principal member of the same family; Von Soden's, based on a penetrating study of family groupings, of which he discovered three, and constructed by the method of preponderance of witnesses; this method led him back to what was practically the Textus Receptus, and destroyed the critical value of his result, though his labors and findings—apart from his text—remain of considerable value for further study.

However, it is in the middle section of the introductory chapter that we find the principles which will be of real help and fruitfulness in subsequent study of manuscript data now at the disposal of the experts. Here the author seems to touch the key to the ultimate discernment of the original text. In the mass of material already gathered together, there are actually more variants than there are words to our present texts of the New Testament, though substantially the present text is in complete agreement with the earliest manuscripts. The variations are wholly accidental, and are divided into involuntary and voluntary changes in the original text. The involuntary changes—such as duplication of the same letter, omissions brought about by skipping from one line to another where two successive lines begin with the same letter or word, and so forth

—can for the most part be detected with no great difficulty, and have not the same value in determining the real text as have the voluntary variations. In the study of these latter, not so much with a view to clarifying them (though this is important enough), but with a view to finding out the causes that lie behind them, Father Lagrange offers a far-reaching contribution to the subject of textual criticism.

Behind a voluntary variation lies an intention. And since we are dealing with a very distinct type of text, one toward which there would be extended a reverence and respect not accorded to other than Biblical texts, such voluntary variations would be apt to reflect a local or regional rather than an individual attitude of mind. Hence if we could reach the historical, geographical, literary and moral milieu in which the manuscripts arose, local peculiarities could more easily be discarded, general tendencies more clearly recognized and off-set.

With such an object in mind the author suggests a deeper study of the textual materials at hand, in the light of that interrelationship which has been found to exist among the manuscripts. For quite some time past experts have been aware that the manuscripts and versions fall into family groups, though all are not agreed on the nomenclature to be adopted, or on the precise limits in detail of the various families. Father Lagrange suggests as a starting point a fourfold division to which he gives names, assigns places of origin, and ascribes leading characteristics. In the body of the volume he brings forward exhaustive evidence for his suggestion. His division is as follows:

" B ", named from its chief manuscript, the Vaticanus (B). This family according to him is not a " neutral " text, but is the fruit of a critical revision (as is admittedly the case with the other families). It was the text used in Egypt.

" D ", similarly named from its chief manuscript, the Bezae (D). The most ancient family, rising in Egypt in the early days of Christianity. It betrays a notable harmonizing tendency.

" A ", from its principal exemplar, the Alexandrinus (A). Dominant in Antioch and Constantinople, with a leaning toward elegance and uniformity.

"C", hitherto called Caesarean, but named rather because of the Chester Beatty Papyrus (P. 45) which is its oldest representative. This family is not yet clearly defined, but is seemingly a fusion of B and D. The most probable place of origin is Alexandria, not Caesarea, though the text was certainly there in the time of Origen.

Once the individual members of a family are placed in their background, and the influences of that background on the voluntary variations of the manuscripts studied, it may be possible to discover a text most nearly representative of the text from which the family arose. Comparing such a text with similar ones of the other families, traces of family peculiarities, not discoverable by juxtaposition of manuscript with manuscript within a family, may yet more definitively be evaluated and eliminated.

Such a method of examination, along its broader outlines, is not new. But the emphasis upon the search for the causes which lie beneath the peculiarities already well known, deep in the various regional backgrounds—this is new, and closer attention to it will inevitably bring forth much desirable fruit.

Dr. Teófilo Ayuso in *Biblica*[1] advances the study of the family group listed as "C" by Father Lagrange with his lengthy article "Texto cesariense o precesariense?" He differs from the learned Dominican on the point of the family's original habitat, and places it in Middle Egypt. Rejecting Alexandria as the home of the family because of the presence and prevalence there of the family B, he turns his attention to the more recently found members of the family, and checks the locality in which they were discovered. Thus 1) the Washington Codex (W), IV-V century, was found at Gizeh, close to the Fayyum; 2) Papyrus 37 of the Michigan Collection, III century (late), found at Cairo and probably from the Fayyum; 3) Papyrus 13 (413 of the Berlin Collection), VII century, acquired in Hermoupolis, Lower Egypt; 4) Papyrus 45 of the Chester Beatty Collection, III century (early), listed as probably from the Fayyum. Thus, according to Dr. Ayuso, these witnesses of the

[1] Vol. 16, fasc. 4, 1935.

family have in common a Lower Egypt origin, and attest a text as early as, and perhaps earlier than Origen's arrival in Caesarea. Since, however, P. 45, the earliest witness, is not an original text, the source text is earlier still. From this the author argues to the existence of a Precaesarean text whose origin is to be sought neither in Caesarea nor in Alexandria, but in Lower Egypt, or perhaps better still, in Middle Egypt. If the letter P were used to designate the family, it would at the same time indicate the name Precaesarean and also the earliest family witness, P 45.

Examining the various manuscripts of the family, and also the versions, particularly the Coptic, the author offers another interesting conclusion—namely that the family is not a unit, but divided within itself into two distinct sections. These he classifies in two ways: geographically, with respect to the Suez Canal, into western and eastern; textually—in the same order—as primitive or revised. In the family for instance, P 45 is classified as western and primitive, while the manuscript Koridethi (classified with the Greek letter Theta) is eastern and revised. Using St. Mark's Gospel for the purpose of examination, he contrasts the family as a whole with other families in order to certify to the existence of a definite family group. Then within the family itself, the two groups, divided as above, are juxtaposed and shown to be distinct entities within the general unity. Within the restricted confines of portions of St. Mark's Gospel, Dr. Ayuso offers abundant illustration for his contention.

Those of us who have been unable to read in past numbers of the *Irish Ecclesiastical Record* the various articles on St. John which appeared from time to time from the pen of the late Father John Donovan, S.J., may now have that pleasure through their publication in book form by the publishing firm, Burns, Oates & Washbourne. The editor is E. J. Sutcliffe, S.J., and the book is entitled *The Authorship of St. John's Gospel.* In the course of the book the various arguments of the Higher Critics are passed in review, weighed, and answered in a clear, easy-flowing style. The author's expert knowledge and appreciation of the Greek idiom, a gift that was his even quite early in life, enables him to handle the Gospel text and the writings of the earliest witnesses with sureness and deep insight. His examination of the famous passage of Papias which concerns the "Presbyteri" [2] is characteristic of his style and his method.

[2] Pp. 99 ff.

By recalling the fundamental laws of Greek syntax, he shows that Papias is making no reference whatever to ecclesiastical officials, but is referring directly to the Disciples of Christ who are mentioned by name in the clause following the mention of the word Presbyteri. And by an acute grammatical and idiomatic analysis of the Greek of the Gospel, he adduces those characteristics which befit the Fisherman-Evangelist—simplicity, lack of literary craftmanship, Jewish outlook, Aramaic tendencies, and bald, barely grammatical language. The book is worthy of a place on the library shelf, either in the Seminary or in the private study.

Two books on travel from the pen of H. V. Morton, one of them just off the press, may not at first thought seem pertinent to this article which is concerned with the Scriptures. They are entitled *In the Steps of the Master* and *In the Steps of St. Paul*, and portray various sites of which mention is made in the New Testament. However their value lies not in the descriptions of town and village, good though these are, but rather in the vivid flashes of light thrown on numerous texts by a quick perception of age-old customs and habits of the people among whom the author moves. As ordinary books of travel, they fall far behind the normal guide-books, but as interpretive commentaries on the daily life portrayed in the Gospel narrative and the Epistles of St. Paul they are invaluable. A glance at the bibliographies appended to each volume will betray the fact that the works cited are almost wholly if not exclusively non-Catholic. Hence here and there one may detect a phrase or a comment which does not ring altogether true; a false impression, for instance, is gathered in the latter volume of St. Paul concerning the note of universality in the nascent Church. St. Peter was as fully aware as was St. Paul that the Church was to be for Gentile as well as Jew, though the author is seemingly unaware of that fact. However, doctrinally the books are irreproachable, and it must be stated in all fairness that the author makes no effort at controversy, but is interested deeply and religiously, if unobtrusively, in the intimate details which lie behind the words of the sacred text. Abundant material is offered for a clearer appreciation of the Gospel story, and for brighter and more informative sermons.

Another book which will help very much toward a greater appreciation of the background of the Bible is the *Precis d'archéologie biblique* by A. G. Barrois, O.P.[3] It is a small but precious little volume which brings us into contact with the mysteries of archeology. Without pretension or undue technicality, the book presents briefly but clearly what is known today of ancient life and civilization: nomadic, rural and city life, house construction, art, culture, religion, and so forth. In its two hundred small pages will be found practically everything of interest for the visualization of that life which lies so tantalizingly hidden behind the oftentimes bare and unimaginative words of the sacred text. The book is such a fine compendium that we feel the absence of one more chapter which would have rounded off the whole subject—a short exposition of the methods employed by archeologists in excavating, dating, and interpreting their sites. The assurance with which the expert is able to place a date to an excavation is little short of a miracle to the uninitiated; hence while we are grateful for the results of archeological research so conveniently arranged and described, our gratitude and especially our interest would be greatly increased could we but receive a glimpse of the rules and laws which are the foundation beneath the deductions placed at our disposal.

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[3] Bloud & Gay, Paris, 1935.

Book Reviews

IN THE LIKENESS OF CHRIST. By Edward Leen, C.S.Sp. Sheed & Ward, New York. 1936. Pp. 361.

Father Leen's *Progress through Mental Prayer* met an excellent reception. The work under review merits the same high acclaim. There are three parts to the volume: "The Foreshadowing of the Conflict", "The Victory of the Vanquished," "The Harvest of Victory." Considerations on the events of the birth and the hidden life consume 149 pages. The Resurrection and the coming of the Holy Spirit and the implications therefrom for the spiritual life take 100 pages. The Introduction gives us the author's thesis (one that is too seldom followed in sermons), namely that the instinct for hero worship must be turned to account in the interior life. The first step in spiritual progress is admiration for Jesus. The function of this admiration is to prepare the soul for the inflow of divine life. We do not study Jesus in His humanity just to be entertained, but for the sake of imitation. If one actually seeks to live a Christlike life then, the pages of the Gospel, hitherto dry and uninviting, take on vigor and act as spurs to heroic living.

Discerning souls have discovered that this Irish master of the spiritual life has a message for our day. The field he covers in this volume has been neglected by many writers. Gradually there has been growing the conviction that we should place before our people more of the human life of our Lord and then challenge them to follow in the steps of the Master. From the time of the Protestant revolt the divinity of Christ was made to loom large in Catholic consciousness. There was devotion to Jesus, but not knowledge of his human ways. The figure of the Nazarene was approached with awe. He was God; He was to be adored. Consequently, the traits of His humanity were not sufficiently popularized. Now that defect is being remedied. The profusion of the lives of Christ has been noteworthy. In some respects, *In the Likeness of Christ* is superior to the average life of Christ. It is a treatise on the character of our Lord as it applies to our eating and drinking, our walking and working, our conversing and recreating. To follow him we must know him in His habit as He lived.

While non-believers are telling us that Jesus was a product of His environment, it a delight to read how this author shows that Jesus guarded His greatness from the least suspicion that it might come from His surroundings. The moderns who are blind to the message of science are indirectly exposed by this author's delineation of how the Wise Men found the divine beneath the lowly human. The dis-

couraged Catholic will take heart by reading how this Person was so thoroughly human that it was difficult to distinguish Him from ordinary men as He walked along the hillside. Teachers who are constantly moralizing their classes will receive needed enlightenment from such statements as this: "We fail, not because our wills are irresolute or our passions strong—but because we allow our intelligence to be obscured as to the meaning and purpose of life" (223). Earnest souls who seem to accomplish so little for God will be strengthened to read that Christ was not so much interested in the success or failure of His sermons, His charity, as in His perfect obedience to the wishes of His Father. "To do things rightly—to act as God wanted Him to act, was the object of His life. Though He flung Himself into His tasks with all the mighty energy of His superb nature, He yet stood strangely aloof from them" (228-229). They who seek to live a comfortable life will be jarred by the treatise on the Passion which shows that life here is not a satisfaction but a purification. The chapters on the humility of Jesus and the triumph of failure are in one sense the best pieces of spiritual literature in the English language.

It would be easy to fall into favorable superlatives in regard to this volume. It is spiritually significant because of its approach, its thesis. A non-Catholic writer in this country gave as a title to his work on Jesus, *The Man Nobody Knows*. Readers of Father Leen's book will perhaps realize that some of the lethargy of our own people is due to the fact that we presume they know Jesus when, as a matter of fact, they do not.

One possible handicap of this book is that it is actually a very advanced treatise on the spiritual life. For beginners, and following the author's thesis, it would have been better had he dwelt more on the words of Jesus. Father Leen should rework the mine of the Beatitudes. Jesus should be known better as a teacher, a revealer of what God is like. It is of utmost importance to youth that they see our Lord as a sure appraiser of men, as a leader, a Man of quick, alert, unerring intelligence. The young admire Him for His triumphs as well as for His humility.

Some writers would hold that the author draws too much from the scene at Cana in regard to Mary. Such sentences as, "She holds the key of the Divine treasury" (171), might be misrepresented when taken out of their context, or might be open to question from the theological viewpoint. There is a slight contradiction between his picture of Mary having a perfect understanding of the Messianic texts (85) and "the absence of a perfect understanding of her child" (124).

LE CORPS MYSTIQUE DU CHRIST. By Emile Mersch, S.J. Deuxieme edition revue et augmentée. L'Edition Universelle, S. A. Brussels. 1936. Price 90 francs.
Vol. I: Ecriture, tradition grecque. Pp. xliii+551.
Vol. II: Tradition occidentale. Pp. 498.

The deeper realities of the spiritual life are usually the least known and esteemed. To " live and move in God " or to participate in " inseparable life " in Christ, seems to many Catholics to be a rather unsubstantial consolation. In the case of many Catholics the words of Christ, " Abide in Me and I in you ", are fulfilled in a tangible manner only in the few blissful moments after Holy Communion, and, with the superstitious, during the time a vigil light burns. To all these Christ's supernatural presence in the Christian through sanctifying grace, is, to say the least, mystical and mysterious.

The doctrine of the Mystical Body was revealed by Christ, set forth in more explicit terms by St. John and St. Paul, and has ever since been impressed on the members of the Church by formal teaching, in ecclesiastical prayers, and in the lives of the saints. Mersch dissipates some of the darkness that surrounds this mystery.

The first edition of *Le Corps Mystique*, which appeared in 1932, was widely acclaimed. It filled a real need. In drawing upon the riches of the doctrine on this subject, it delighted the theologian as a thorough work on the Mystical Body.

In the Introduction, the *Status Quaestionis* is carefully detailed. Erroneous conceptions of the doctrine of the Mystical Body are rejected. For instance, this mystery of grace does not mean that we form a physical part of the glorified Christ. Nor does it imply a spiritual or ethereal substance, pervading the Church, attaching itself to the members and uniting them. The doctrine of the Mystical Body does not encourage Quietist laziness, since it does not force the merits of Christ upon us.

One might ask, In what sense are we members of Christ's Body? Are we united with Him in a moral sense, much the same as the citizens of the United States concur in the observance of the laws and the constitution of this country? Is the union physical, like the union of sanctifying grace with the soul? Mersch says it is a physical union. He points out that the sources of doctrine speak of both kinds of union. A moral union, broadly speaking, seems to apply better to the language of the New Testament. However the author notices some difference in the way St. Paul speaks of this matter in his various Epistles. The larger Epistles, which treat of the Mystical Body in its social aspects, seem to assume a moral union. But the Epistles of the

Captivity, where the doctrine is found in a more developed state, speak of the reception by the members of the Mystical Body of spiritual energy from Christ. This seems to suggest a physical union. The doctrine of Scripture on this point is, of course, not complete, nor is it completely intelligible without the help of Tradition.

The second edition is larger by one hundred and nine pages than the first. Many additions have been made to the bibliography, which has been brought up to date. Nineteen pages have been added to the reference tables. Most of the additional matter concerns the doctrine of the Mystical Body as contained in Scripture. Little has been added to the discussion of the doctrine of the Fathers. Recent pronouncements of Popes are given more extended treatment.

The outstanding characteristic of this work is the balance of its learning. It is made attractive, despite the dryness of its facts, by its spirit of piety. The theologian will find it the best historical work on the subject. The ascetic will find it a inspiring book for meditation.

CATHERINE TEKAKWITHA. By Daniel Sargent. Longmans, Green & Co., New York and Toronto. 1936.

In this new life of "The Lily of the Mohawks", Mr. Sargent, a Harvard professor and convert to the Church, has given a penetrating psychological study of the ancestors of the girl baptized Catherine, and named by her people Tekakwitha. "Through her mother" he tells us, "she was descended from the passive, long-suffering Algonquians; through her father from the active, aggressive Iroquoins".

In his description Mr. Sargent infuses a new and poetic sense of the truth behind the calm dignity and resignation of the one and the aggressive cruelty of the other. Religion, he assures us, was the mainspring of the lives of both lines of Tekakwitha's ancestors; that "the gaining of salvation had been their age-old preöccupation and occupation"; and that "their campaign through the centuries had been to circumvent evil and death". Moreover, that those same ancestors, during ages, had been "suffering and longing for" just that which, from 1676 onward, in the Christian Iroquoian settlement of Caughnawaga, blossomed out in the life of Catherine Tekakwitha.

To understand those ancestors Mr. Sargent seems not only to have delved into the most recent anthropological studies, but more important still, to have turned to that treasure house of Indian lore and experience among Indians, *The Jesuit Relations*. He shows how the grand epic of French Missionary activity, offspring of the wave of renewed spiritual life that swept over France during the early and middle years of the sixteenth century, entered likewise into Tekakwitha's past and became part of her inheritance, through the love and devotion of those

heroic priests and nuns who brought the light of Christ to the savages of the American wilderness.

It had taken years of living among those savages, of penetrating racial history, of mastering diverse dialects and languages, of transforming their own culture into the culture of the Indian, before the Missionaries could think of evangelization. Then, after more than a decade of this work, when the hour began to dawn, disaster after disaster befell. The period of martyrdom was upon them. Outwardly all seemed lost. But the martyrs themselves knew that their prayers were being answered; that their blood was needed to water the seeds of the Church that had been so well planted.

The last of that heroic band had hardly died when new opportunities began to open. New Missionaries arrived. Christian Indian settlements sprang up as the rage of persecution died down. Into the turmoil of the changing scene Tekakwitha was born, and among it she grew to young maidenhood and was baptized. Persecution followed her, but the grace of God, added to her Iroquois courage, held her firm.

Only a few years of angelic Christian life were in store for her. As she lay dying the Christian Indians about her began tearing off bits of her clothing, guarding the fragments as holy relics, and in this act reversing the age-old custom of the race, to make themselves gifts to the dead, as though better off, whereas now they looked to the dead as able to help the living to that supreme good for which they had longed, and their ancestors before them, through the ages.

The French Missionaries who watched over the angelic life of this Indian maiden, were amazed at what seemed to them the " suddenness of the spiritual blossoming of the race ". Mr. Sargent, however, who sees it as the " climax of a long drama," can only sigh: " How long, how long the world waited! "

OUR PREACHING. By John K. Sharp, A.M., S.T.B. The Dolphin Press, Philadelphia. 1936. Pp. xi+279.

This volume packs between its covers the results of an enormous amount of pertinent reading and the fruits of years of teaching and preaching. It is only one with the chevrons of service, like Father Sharp, who should attempt the task he essays in this book.

The author plans a text book in special homiletics and the fact that such a work still remains to be written does not belittle the attractiveness and utility of this attempt. The work is fascinating and eminently up to date. It analyzes accurately the characteristics of practically every type of sermon the average priest is called on to preach. It contains especially valuable chapters on radio preaching and

apologetic sermons. Father Sharp does not limit himself to the presentation of the mere technique of composition or delivery in any of the sermon types he deals with. In fact his *obiter dicta* concerned with the ethics, the psychology and good taste of preaching are often more interesting than his planned analyses. His digressions are very arresting and helpful, though the historical phases of his presentation are too general and sketchy for a text book.

Father Sharp expects this valuable volume to be criticized as a text book. But while he may not have written an ideal text for seminarians he has given them a valuable and helpful compilation. In fact, *Our Preaching* will be even more appreciated by and will be more helpful to experienced priests. They who have learned their limitations in the trenches will welcome this inspiring help. Its suggestions are sensible and its remedies for poor speech are easily taken. It ought to do much to correct a very prevalent clerical defect—want of preaching-mindedness.

LA SOCIETE DE MARIE REPARATRICE et sa fondatrice, Emilie D'Oultremont. Par Renee Zeller. Desclée, de Brouwer & Cie., Paris. 1936.

The Society of *Marie Réparatrice,* numbering to-day some sixty houses, established in at least seventeen different countries, had its origin in the heart of a woman of noble birth, Emilie d'Oultremont, Baroness d'Hooghvorst, who lived near Liège in Belgium. On 8 December, 1854, the day on which the doctrine of the Immaculate Conception was solemnly proclaimed by Pius IX in Rome, Holy Mass had been offered in the chapel of the elegant chateau of the Baroness (then a widow with four young children), members of her family being present. Breakfast over, the Baroness excused herself and returned to the chapel. Her heart exulted at the thought of the triumph of the Mother of God and there was a distinct sense that some revelation from that mother-heart would be made to her.

As she entered the chapel, Emilie d'Oultremont found herself seized in ectasy and lifted up to what she afterward described as " a little corner in Heaven ", from which she had a vision, beholding Mary crowned at the same time as Queen, as Virgin and as Mother. As she gazed enraptured, a pervading sense was infused into her of the suffering of Mary's heart because she was not able to remain with her Son on earth, imprisoned in the Tabernacle, to surround Him with love and devotion, and to protect Him from the outrages to which He was there subject. The Blessed Virgin then made clear to Emilie her desire that a band of faithful spouses should be gathered together to replace her in this tender office.

The present volume deals with the double life of this unusual woman, ever since early childhood. One life open to the world, where she filled her place as loving and loved daughter of a nobleman, ambassador at the Court of Pius IX; as devoted wife and mother; as chatelaine of the poor; the other hidden, passed in mysterious communication with the Blessed Mother, her Divine Son and the Saints. Up to this time she had been able to conceal this inner life from the world about her. To carry out the will of God so plainly manifested to her, a complete change in the outward manifestations of her life became necessary. From this changed life the astonished world about her drew back in amazement and outspoken disapproval. Pain and anguish became her portion, not only from outward associates, but for a long time God Himself, His Divine Son and His Blessed Mother withdrew their presence. Thus was Emilie tried in the furnace of affliction and prepared at last to take up the great work for which she had been chosen. When the path cleared itself before her, she had come to live a life of such extreme mortification and penance that one marvels human nature could bear such torment. Finally, as Mère Marie de Jésus she became the Foundress of a new Order. Among her early associates in the Order were her two young daughters who vied with their mother in the sanctity of their lives. When Marie de Jésus died in 1878, eighteen houses had been established.

Part III of the present volume deals with the spread of the Order, pictures the life of its members, and describes the varied works of charity, of mercy and of instruction to which, besides Adoration and Reparation, the Society is dedicated. Notwithstanding the years of persecution, the driving of the Religious out of the country, France has nine, and Spain over twenty establishments.

CRIME AND RELIGION. By Leo Kalmer, O.F.M., Eligius Weir, O.F.M., and James Meyer, O.F.M. Franciscan Herald Press, Chicago. 1936. Pp. xxi+278.

Time and again the question of our large Catholic prison population is thrown in our face, and we are forced to prove that our religion does not breed criminals. Cold facts are always our best weapons if we know where to find them. Federal and state statistics are merely the result of a definite form every prisoner must fill upon his entrance into prison. Such records make no attempt to find out when the prisoner last attended divine services, whether or not he was even baptized, etc. Sometimes a prisoner professes to belong to the first denomination that comes to his mind. That is why government figures cannot be justly quoted to establish the moral deficiencies of Catholicism, or any other religion for that matter.

Since 1916 two Catholic caplains, Fathers Kalmer and Weir, have been collecting statistics from almost every penal institution in the country, and—what is more important—they have delved down to unearth the reasons why the records read as they do. By personal interviews with the men and women under their charge the authors have determined the percentage of prisoners who were practising their religion at the time of their incarceration, the number of those whose moral training at home was nil, in short, they have gathered figures for practically all the factors that enter into the making of a criminal. The result of these twenty years of observation is a work absolutely free from all bias. *Crime and Religion* gives figures and facts that can be found in no government files. It is, as it were, a glimpse into the secrets of the public criminal's conscience. The authors arrive at conclusions that are backed by indisputable facts. Such topics as home life and crime, education and crime, the effects of sterilization and birth control on crime come in for treatment. All who come into frequent contact with scoffers at religion will do well to have *Crime and Religion* within easy reach. It is easy enough to quote figures, but to explain the *why* of them is a more complex, though more effective, process of ascertaining the truth.

Literary Chat

The *St. Bonaventure Year Book* of 1936 deals with the separated Christians of the Orient (Duns Scotus Theological Society, St. Bonaventure Seminary, St. Bonaventure, New York). The book is an excellently bound volume of 175 pages and is a model of good printing. It consists of twenty-four well written articles which embrace a scope and variety of information on the separated Christians of the Orient so wide that it is impossible to do justice to the whole in a short notice. Each of the articles is followed by a rich bibliography which of itself bespeaks much labor and research work on the part of the individual writer. The Very Rev. Thomas Plassmann, O.F.M., the President of the Seminary, insists rightly in the Foreword that there can be no peace for those outside that "glorious Church, not having spot or wrinkle, or any such thing. (Ph. 5:27). For '*Ubi Petrus, ibi Ecclesia.*'" Some of the subjects treated are: The Byzantine Schism, The Eastern Churches, Oriental Catholics in the United States, Promoting Reunion, Psychological Impediments to Reunion, The Constant Zeal of the Roman Pontiffs. In the final article, "That They All may be One," Thomas P. Carey, states the purpose of the entire volume: "The editing of this book will not have been in vain, if it serves no other purpose but to instil in the hearts of its readers the resolution to pray that He will be the 'King of those who are deceived by erroneous opinions, or whom discord keeps aloof and call them back to the harbor of truth and unity of faith, so that soon there may be but one flock and one Shepherd'."

Theresa Neumann of Konnersreuth, by the Rev. C. E. Roy, D.D., Ph.D., and the Rev. W. A. Joyce, P.P. (Herder, St. Louis; pp. 197) is the result of the authors' joint efforts to give the reader a logical as well as an interesting account of the happenings at Konnersreuth. The purpose of the authors, as summed up in the preface, "is to spread the

knowledge of the wonders that have brought the hitherto unknown village of Konnersreuth before the eyes of the world, to convey to a larger circle of people the divine message that Konnersreuth gives, and to extend the beneficent influence of its truly marvellous stigmatist—Theresa Neumann." The little book should receive a hearty welcome by the public both because of its attractive style and devotional atmosphere. Each of the fifteen short chapters leaves the reader with the feeling that he too ought to live and pray as does the stigmatist of Konnersreuth.

Gates of the Church (Sheed and Ward, New York) by C. C. Martindale, S.J., contains a series of five sermons: "The Catholic Mind", "The Catholic Act", "The Catholic Heart", "The Catholic Society", "The Catholic Spirit". In these discourses Father Martindale considers the reasons and circumstances attending conversions and apostacies. He insists that the difficulty which many converts experience in joining the Church, as well the facility with which others leave the Church, are both due to the failure of looking at the Faith in the proper light, that is, as a coherent and logical whole. Both groups are confronted with what appears to be a bundle of isolated dogmas and practices and rules having no connexion with one another or with anything else. For such souls a comprehensive view of this system is a necessity. Father Martindale has undertaken to give such a view of the Faith in this series of sermons, which those of the Faith and those who are inclined to accept the Faith will read and study to advantage. The reader will be delighted with the human and frank answers and solutions to difficulties and problems that beset those within and without the gates of the Church.

In January of 1935 Father James, O. M. Cap., left Ireland to fulfil the office of provincial visitor of the Irish Capuchin missions in Africa. A thread of notes written en route he wove into a book called *African Adventure.* (The Father Mathew Record Office, Dublin, Ireland; pp. 201). The remarks of a fellow passenger on the foolishness of trying to convert the natives of Africa gives the author an opening to discuss the question of foreign missions. Father James is one of the leading Catholic thinkers of to-day, and so, what might have been but a digression in another book is a treat in this. The author shares with his readers the experiences he had in traversing the mission province in Barotseland near the Victoria Falls. There is an amusing hint of the opinion that Europeans still hold of the Church in the United States: Father James writes that this exodus of the Irish Capuchins to Africa was not something new in the history of their province; they had had experience in mission work before—as far back as 1910 they had come to the United States!

Father F. Konz, O.M.I., has written a book of meditations on the thirty-three invocations of the Litany of the Sacred Heart, *The Sacred Heart of Christ* (Benziger Brothers, New York; pp. xiv + 258). The book was selected by the Spiritual Book Associates because its thoughts portray so well their wish "Ut cognoscant Te." For those who must prepare sermons on the Sacred Heart or for those who wish to strengthen their love and appreciation of this devotion the book will be a pleasure to read and a treasure to keep.

The priest who made the front pages of most of the newspapers of America when he offered the Holy Sacrifice on board the Hindenburg is the founder of a society called *Miva* (*Missions-Verkehrs-Arbeitsgemeinschaft*). The object of *Miva* is the providing of means of transportation to missionaries to facilitate their work. Father Schulte, O.M.I., writes the story of the beginning of his society in *The Flying Missionary.* In 1934 when the German original was sent to the press the society had furnished fifty-eight automobiles, eight motor-boats and seven planes to missionaries in their mission districts. Father Schulte was a pilot in the German air forces during the War, and the very natural desire to fly again ten years after the armistice starts the story of his career of flying missionary. The book is well translated by George N. Schuster. (Benziger Brothers, pp. xi + 257.)

F. Mugnier, in *Souffrance et Redemption,* his *Thèse de doctorat en théologie,* wrote one of the most comprehensible and at the same time one of the deepest

studies on suffering. His last volume, *La Compassion de Marie*, is a masterpiece. He contemplates his subject from all angles—piety, theology, art, history. The devotion to Mary is very dear to the heart of every Catholic. It is almost an essential of the Church. The reverence given to Mary is not facultative but rather obligatory and necessary, because Mary has a unique place in our Redemption. We cannot separate Redemption and Mary. They are closely united; so closely that they are one.

This new work is divided into two parts, the first dealing with the doctrinal study of the Compassion of Mary in itself, and under its different aspects. The second part, less technical, deals with the Seven Sorrows of Mary. As a conclusion, the author has a little essay on the death of Mary.

Satisfaction is nothing else than compensation. In theology, it means the compensation which the creature gives to God as an act of reparation for sin. If man had not transgressed God's plan, there would not have been any question of satisfaction but, because of his revolt, man had to humiliate his spirit and his flesh before God, recognize that the divine law had been violated, and offer satisfaction. But he was powerless to do these things, as the creature had fallen from its supernatural plane, and had lost its participation in divine life. Christ was to be the messenger and the author of the reconciliation. Christ is God, Mary is only a creature. Christ in His Passion brings to man satisfaction, the value of which can never be estimated. Mary in her compassion realizes this satisfaction in a limited sphere only. But once this distinction is made, Mary, who is "full of grace," is by far superior to all the saints put together. Her holiness does not begin to approach that of the angels. Hence, the satisfaction of Mary is that of a creature, for she was neither divine, nor angelic, but her satisfaction is one we cannot fully appreciate. United to Christ by some intimate links, she is still united to us; for it is for each and every one of us that she suffered. Because of this participation in the Redemption, she has become the dispensatrix of all graces. Indeed a marvelous mystery, one that inspires us.

In the first part of his work the author as a theologian had shown the important part which Mary had played in the Redemption. In this second section, he becomes more practical. He takes into consideration the Seven Sorrows of Mary. She partakes of all the suffering of Jesus, she does so with a smile, as it is for the race and for the love of her Jesus.

This is one of the best books that has appeared in recent years on the Blessed Virgin. It is one of the best analyses of Mary's part in our Redemption, and an appreciation of her pains and anguish. (P. Lethielleux, Paris. 1935. Pp. 200.)

Pastors who may feel urged to improve the calibre of their organist's improvizations during Mass would do well to obtain a *First Book of Short Organ Interludes for Liturgical Use*, by Dom Gregory Murray, O.S.B., (J. Fisher & Brother, 119 West 40th Street, New York. 1935. Pp. 16.) The author is organist and choirmaster at Downside Abbey. This first *Book* (the composer promises more) contains fourteen interludes, which are simple, devout, and quite liturgical in tone—in fact, all of them are modal in form or at least have a modal "flavor" and several are built up on Gregorian themes. Music such as this will help to preserve that "churchly" atmosphere which so frequently is wanting in many church services.

Blessed Louis Marie de Montford in his treatise on the Blessed Virgin, suggests that Mary's clients become Mary's slaves. He tells us that if we wish to know Christ we must learn of Him through Mary. Father Texier, in *Le Divin Redempteur, étudié à l'école de Marie*, shows that Jesus, the Savior and Redeemer of the race, was as Mary "l'attendait, comme tel elle l'accueillit, comme tel elle le contempla et le chanta." He suggests that we learn from Mary whose mission was "Jesum ostende". The Redemption studied at the feet of Mary is an act of love, conceived in love. The priest is a mediator. He is like a being between two other beings, God and man. This priest chosen by God—not having chosen the vocation himself—becomes like Mary. He is anointed to perform a task similar to that of Mary. She held her babe at Bethlehem and murmured, "Tu es mon prêtre, mon prêtre." This was a sublime reality which the Blessed Virgin could not fail to see. The "Ecce ancilla" of Mary is very similar to the "Ecce venio" of

Christ and shows a conformity of soul, of spirit, a communion of sentiments so great that the author exclaims: "Au moment même de l'Incarnation, Marie considère Jésus comme le Pontife de la Nouvelle Alliance; elle sait le sacrifice qu'il offre et elle y communie parfaitement." The Cross without Mary would be too austere, but the moment we find her at the feet of Christ everything seems to take on a new aspect. This little book is of great interest. It shows in how far Mary can become our helper, if we allow her. Souls who wish to understand the divine plan of the Redemption must follow Mary step by step. As the mother of the race, she will help us understand and love her Son, our Redeemer. (Montreal. 1934. Pp. 150.)

Le Christ et le monde moderne is a translation from the German original of P. Andréas Engel, by Georges Delagneau. To-day there seems to be a craving for translation. Often we wonder why such a book should have ever been translated, or even published. Such an accusation cannot be made against this little volume. The author tries to answer the following question. Does and can Christianity give a solution to modern problems? He first shows that this modern material civilization has failed to solve the problems. He then takes up work and shows that it is a false "messie liberateur". As to pleasure, which was to save everything, it has been a farce. Soviet Russia as a nation has tried all three. Many individuals have tried them in their own personal life. In none of these idols has there been a liberating force. The author then attempts to show that "il n'y a qu'un seul et unique libérateur au monde, un seul et unique Sauveur qui puisse guérir les maux qui affligent les nations. Ce Sauveur, c'est l'Homme-Dieu, le Christ-Jésus." The twentieth century has not changed much from the time of Herod. The shepherds of Bethlehem did not expect a world revolution, they anticipated a world religion. If man wishes to find peace to-day, he must rest himself on the sharp-edged stone which is Christ the Saviour. This Christ is the ideal of humanity. He who once said that he was "The way, the truth and the life" is to be our Saviour to-day. Having thus exposed the need for a renovation, a substitution of these hand-made idols, Father Engel goes on to show that Christ is the King of all intelligence, of all hearts; He is the King of the family, and of the people; He is the King of all times and of all eternity. The interest of this book lies in the fact that the author in his interpretation of the New Testament shows conclusively that times have not changed, that man is what he has always been, that the idols he created for himself are the cause of his unhappiness, and that this modern society which is undergoing such a transformation will fail, if it does not adhere to the principles of Christ. True, other theologians, other writers, have presented this same subject. However, few have ever done it so vividly, so powerfully. (P. Lethielleux, Paris. 1935. Pp. 90.)

Paroles de Lumière, by P. Eugène Bellut, S.J., is divided into four parts: Le chemin de lumière, la voie de la perfection, le devoir de l'apostolat, la victoire finale, and aims to give spiritual food to the young men and women who interest themselves in Catholic Action. We all know that it is quite impossible to give that which we do not possess ourselves. Going on this assumption, Father Bellut presents a number of subjects for reflexion, for meditation. He generally cites a passage from Holy Scripture, then offers a number of notations. These notations are not explanatory, they merely bring out the importance of the passage. They should create within the soul a desire for meditation. They should prove inspirational to Catholic Action men and women. (P. Lethielleux, Paris. 1934. Pp. 134.)

A volume as logical as *Sainteté et bonne Volonté* should have a strong appeal to all Catholics. It aims to show that holiness is within the reach of all, and offers the method to be followed in the attainment of perfection. "Il y aurait beaucoup de saints si beaucoup de chrétiens se croyaient capables d'être saints," Father Lekeux writes. However, so few have that confidence. For the most part man is under the impression that holiness is a special state, accorded to a very few, who have been especially chosen by God. There is some truth in that, yet there is no doubt the grace of God is ours for the mere asking and that if we coöperate with it, we can become saints. Christ Himself invited each

one of us to holiness when He said, "Be ye perfect as your heavenly Father is perfect". When He uttered these words He was not speaking to Carthusians, or other types of monks. He made no distinction. He gave that invitation to the entire human race. In order to reach perfection there is need of only one thing, an act of the will. If one analyzes the lives of the Little Flower, St. Francis, St. John Berchmans and others, one finds the underlying element of their sanctity consisted in an act of the will. Their will became united to that of God. In his chapter on "Qu'est-ce que la Sainteté" the author tries to show the conception of holiness held by many. To some it means austerities of one form or another, to others the performance of exterior acts, and others still have the idea that a saint must perform miracles. According to Père Lekeux, and his theory is surely that of the Church, holiness consists in "vouloir ce que Dieu veut". This notion of identifying the will with that of God through love is fundamental. In order to conform one's will with that of God, a certain interior reform is necessary. The author then shows how one can renounce his own will. He points out the way for meditation and the various means of sanctification at our disposal. It is true that he is just repeating what other masters of the spiritual life have said on the subject, but his presentation is unique. He makes his subject interesting. He brings it home forcefully. He makes the reader see that all religious like the layman, the nun in her cell, like the salesgirls in our large department stores, the monk in his monastery, like the business man in his office, are all invited by Christ to become saints. They can become holy, if they so desire. All that is required is to unite one's will to that of God. (P. Lethielleux, Paris. 1935. Pp. 150.)

The purpose of the Third Order has often been misunderstood. As a matter of fact the entire organization as such has often been misconstrued. The little volume, *Le Tiers Ordre de Saint François d'Assise*, consists of a series of conferences given to novices of the Third Order of St. Francis. This Master of Novices knows the Rule of St. Francis. His interpretation of the Rule applies first, to the novices themselves; secondly, to others who are seeking perfection; and finally, to those who are anxious to know something of this Society. It has also an appeal for those who, as Masters of Novices, will be able to gather much for their neophytes.

Historians of St. Francis have always shown the love of Christ with which the Seraphic Father was imbued. The Rule of the Third Order creates that desire within the soul of the novice, especially if he is trained at the school of our author. This deep love is to bring about imitation of Christ. But how? The author shows that just as Christ was simple, St. Francis taught the same lesson to his novices. Peace and confidence are the fruits of this love, which will culminate in self-renunciation. This spiritual perfection can be found in the observance of the Rule of the Franciscan Third Order. A book worth reading for any one interested in Franciscan life, and any one interested in perfection. (P. Lethielleux, Paris. 1935.)

Saint Paul is the first volume of *Verbum Salutis*, a collection consecrated to the study of St. Paul. There is no doubt it is a hazardous enterprise. First of all, St. Paul is a very difficult author. There are many of the passages which have been, and will continue to be, the object of controversies. Secondly, there are already some very fine commentaries on the Apostle of the Gentiles. Yet Père Joseph Huby, S.J., has succeeded in bringing forth the dogmatic, the moral and the spiritual aspect of the Letters of St. Paul. This is of untold value, as it gives an opportunity to the layman to get an understanding of him from a small volume, rather than those immense works which often frighten the man on the street. (Beauchesne, Paris.)

The firm of Marietti has just published the first volume of what may be considered an attempt at codifying the Liturgy of the Roman Rite (*Caeremoniale iuxta Ritum Romanum seu De Sacris Functionibus, Episcopo celebrante, assistente, absente in partes septem digestum.* Vol. I—*De quibusdam notionibus sacram liturgiam respicientibus.* By Aloisius Moretti. Turin. 1936. Pp. viii + 260). As the title suggests, the first volume is introductory and treats of general principles and notions concerning the liturgy. Liturgical Law, Liturgical Books, Card-

inals, Bishops, Sacraments, Mass, etc., are all treated from this general viewpoint. The other six parts of the work will be published in three more volumes which are on press now. Vol. II (400 pages) will treat of the Divine Office and the Mass; Vol III (600 pages), of Sacred Functions occurring during the year and of Extraordinary Functions; and Vol. IV will treat of the Sacraments and Sacramentals (600 pages). Such a monumental work as this eventually will be, has long been desired. Father Moretti is well-ordered in his treatment of the matter, which he presents in a thorough and clear manner. An excellent alphabetical index, and a list of the *Decreta S. R. Congregationis* and of the Canons of the Code cited in the volume, are a fitting crown to a work well done.

Louise de Marillac, the collaboratrix of St. Vincent de Paul, is set forth by Sister Mary Cullen as an example to the youth of today. She was closely associated as an organizer and helper to the Saint, who is so revered to-day and whose name is synonymous with charity. Like him, and with him, she cared for orphans, slaves, prisoners and the sick. Although to-day her life appears heroic, and almost impossible, many can and should strive to follow in her footsteps by doing little things. She is set forth as an ideal Christian woman. One can readily see the presence and the influence Christ had in her life. *The Life of St. Louise de Marillac* is a little book, is illustrated and thus becomes more realistic. Its simplicity of style is well adapted for children and it should find a place in all Catholic homes. St. Louise can readily be imitated, and thus she would become a stirring example of our youth. (B. Herder Book Co., St. Louis. 1935. Pp. 90.)

Religious ignorance seems to dominate our period. One of the best methods to fight off this ignorance is to instruct our little ones. Certainly, no one can or would object to the use of pictures. Such is the method applied in *Petite Histoire de l'Eglise illustrée* (Maison Mames, Tours). The authors bring to the mind of children the realization that the Church is not an idealism created by man, an ordinary man, but a society of which each child is a member. Here is lively little story which is historically correct, and which will teach the child all it needs to know of Church history. More, this little book, because of its realism and its illustration, creates in the heart of the child a strong desire to remain a faithful member of the society —the Church.

Books Received

SCRIPTURAL.

DIE PROPHETIE. Abram Heschel. Nakladem Polskiej Akademji Umiejetnosci, Krakow, Poland. 1936. Pp. vi-192.

THEOLOGICAL AND DEVOTIONAL.

SPIRITUAL REFLECTIONS FOR SISTERS. By the Reverend Charles J. Mullaly, S.J. Apostleship of Prayer, New York City. 1936. Pp. 96. Price, 35 cents.

THINK AND PRAY. By the Reverend Joseph McSorley, C.S.P. Longmans, Green & Co., New York City. 1936. Pp. ix-242. Price, $1.50.

CALL ON GOD. A Complete Prayer Book and Sunday Missal. Compiled by the Reverend Frederick A. Reuter. John W. Winterich, Inc., Cleveland, Ohio. 1936. Pp. 356. Price, 50c, $1.00, $1.50.

MARANATHA JESU! Novena in preparation for the Birthday of Our Lord Jesus Christ. Pax Press, O'Fallon, Missouri. 1936. Pp. 22. Price per hundred, $3.75.

DIE VERWALTUNG DER HEILIGEN SAKRAMENTE. Von Dr. Otto Schöllig. B. Herder Book Co., 15 S. Broadway, St. Louis, Mo. 1936. Pp. ix-445. Price, $2.75.

MARY, MOTHER OF NATIONS. Sermonettes for the Miraculous Medal Novenas. By the Reverend Edward J. McTague. Peter Reilly Company, Philadelphia, Pa. 1936. Pp. 185. Price, $1.50.

DOCTRINAL SERMONS FOR CHILDREN. I. The Apostles' Creed. By the Right Reverend Monsignor Thomas F. McNally. Peter Reilly Company, Philadelphia, Pa. 1936. Pp. 159. Price, $1.00.

LEXIKON FÜR THEOLOGIE UND KIRCHE. Band VIII. Patron bis Rudolf. B. Herder Book Co., St. Louis, Mo. 1936. Pp. 1036. Price, $7.75.

CASUS CONSCIENTIAE DE PRAECIPUIS HUJUS AETATIS VITIIS EORUMQUE REMEDIIS. Auctore Francisco Ter Taar, C.SS.R. Casa Editrice Marietti, Roma, Italia. 1936. Pp. 201. Prezzo, Lib. It. 10.

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ORATE FRATRES. A Liturgical Review. The Tenth Anniversary Number. The Liturgical Press, Collegeville, Minn. Pp. 104. Price, 50c.

PHILOSOPHICAL.

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RELIGIONE E FILOSOFIA. RELAZIONI E COMMUNICAZIONI. ALL 'XI CONGRESSO NATIONALE DI FILOSOFIA GENOVA: SETTEMBRE 1936-XIV. A CURA DELLA FACOLTÀ DI FILOSOFIA DELL'UNIVERSITÀ CATTOLICA DEL SACRO CUORE. Società Editrice "Vita E Pensiero", Milano, Italia. 1936. Pp. 169.

METODI COMPITI E LIMITI DELLA PSICOLOGIA NELLO STUDIO E NELLA PREVENZIONE DELLA DELINQUENZA. Fr. Agostino Gemelli, O.F.M. Società Editrice "Vita E Pensiero" Milano, Italia. 1936. Pp. xiv-155. Prezzo, Lire Dodici.

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HISTORICAL.

MONSIGNOR JOSEPH JESSING (1836-1899). Founder of the Pontifical College Josephinum. By the Reverend Leo F. Miller, D.D., the Reverend Joseph C. Plumpe, Ph.D., the Reverend Maurice A. Hofer, S.S.L., the Reverend George J. Undreiner, Ph.D. Carroll Press, Inc., Columbus, Ohio. 1936. Pp. xi-413.

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